Second Class Mail
Registration No. 0-0451
Postage Paid at
ST. CATHARINES, ONT.

Jan
Rev.J.W.VanWeelden
2 Mountview Ave.
Grimsby, Ont.
L3M 1V5

CALVINIST CONTACT

35th YEAR OF PUBLICATION, No. 1723 DECEMBER 14, 1979

Canadian Council rejects membership in Evangelical Fellowship

by Dick De Klerk

Mr. De Klerk was a delegate to the Council sessions on behalf of Classis Alberta North.

First Christian Reformed Church of Calgary was the host church for the seventh regular meeting of the Council of Christian Reformed Churches in Canada, during the week of November 6. The West has not often seen such ecclesiastical assemblies. Rev. Wildeboer's opening remarks served to remind the delegates of the economic power present in Calgary and our own responsibility to minister in this area.

Council elected Rev. James Joosse as president and Rev. Andrew Kuyvenhoven as vice-president and Dr. George Vandevelde as clerk.

Indian missions

Rev. H. DeBruyne and Rev. H. Kuperus provided Council with an update on their respective ministries among Indians. In Winnipeg there is a concerted effort to transfer leadership roles to native people. Their transitional nature, along with a history of independence from white society and strong tribal ties makes such a development a slow process. There is, however, much progress and cause for rejoicing. Christ is alive and well in Winnipeg. Yet there is a continuing need for support both in the physical and spiritual sense.

The Regina ministry under Rev. Kuperus differs in many ways from the Winnipeg mission. The natives' longer contact with urban life, the assimilation of their values and ethics plus easier access to the city, all these support a ministry along more traditional structures. Here, too, is cause for thankfulness along with our prayers and support.

Council also approved preparatory work for a third urban Indian ministry and invites feedback from congregations and any interested groups of persons.

Inter-church relations

Council rejected a recommendation by the inter-church relations committee to join the Evangelical Fellowship of Canada. After much discussion both for and against such membership the recommendation failed to get the needed two-thirds majority vote.

Council also went on record to instruct its committee to foster fruitful contact with our brethren in the Canadian Reformed Church.

Contact with government

Dealing with two reports, one on the work of the committee itself, and another dealing with the mandate of the Committee for Contact with the Government, Council adopted the concept of a study committee to develop modes of cooperation and guidelines and social action agencies such as Project North, Ploughshares, Mennonite Central Committee, and Ten Days for World Development.

In dealing with the mandate of the CCG, Council clarified some reporting procedures especially those briefs presented directly to the Christian Reformed community.

Interim Committee

The major item in Council's Interim Committee's report was a planned change in the Bylaws of Council. The committee recommended that Council follow Synod in regards to the Rules of Order of Council. Council has a ruling that all decisions be made by a two-thirds majority vote while Synod uses a simple majority for adoption. After much discussion, the recommendation was tabled and awaits a decision at a future date.

Council also committed itself to a long-term refugee sponsorship and urged the CRWRC of Canada to carry on the work of refugee resettlement on the local level.

In other areas, Council expressed its approval and appreciation for the work of its Executive Secretary, Rev. A. Van Eek. While the tasks and responsibilities need further defining, the work was carried out with diligence and enthusiasm.

Overtures from Drayton CRC for a study of a Reformed Theological training program, and an overture from First Toronto CRC to study a church management program, were both referred back to the churches for further study.

Classis Eastern Canada has not been part of the CCRCC since its decision to withdraw its membership in 1978. They cited misgivings with the nature and authority of Council. Rev. J. Visser, sent as an observer by Classis Eastern Canada, spoke to the delegates about some of these difficulties. Council recommended that its iterim committee actively pursue this matter with Classis Eastern Canada. Classis Eastern Canada's absence was felt by all the delegates and it remains a matter for prayer.

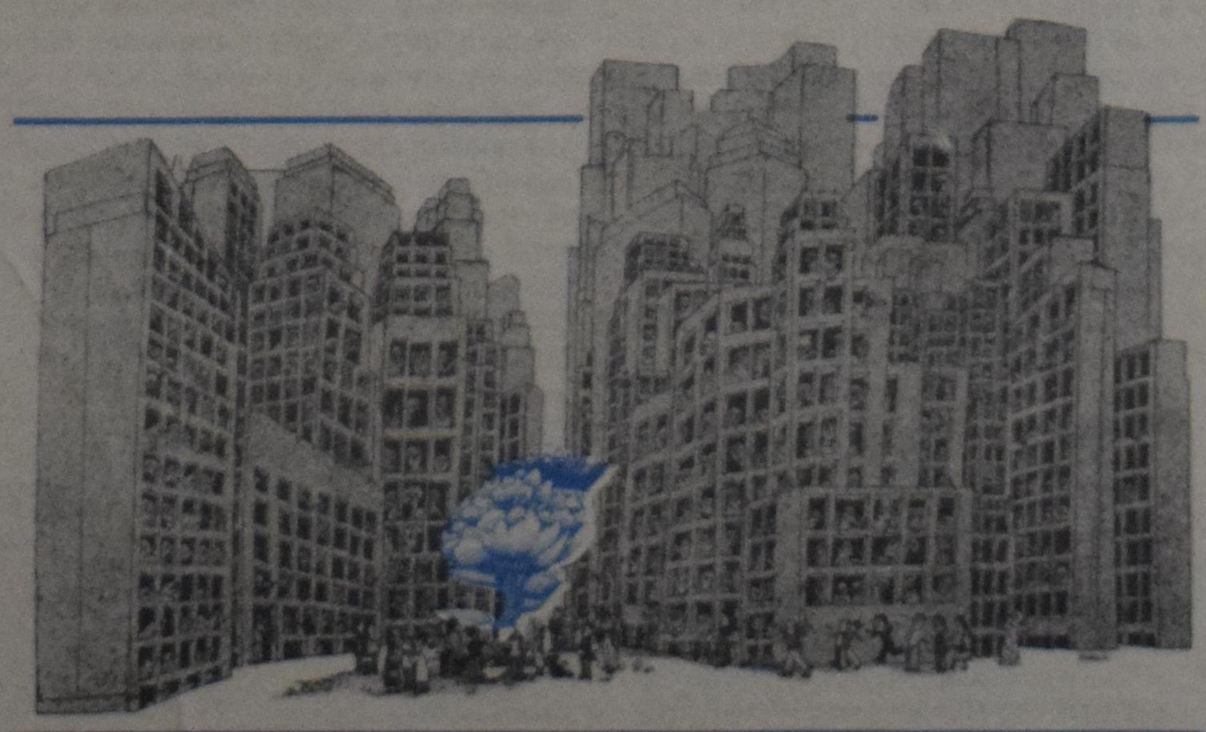
The highlight of the three day Council meetings was the banquet on Wednesday evening, honoring the work of two retiring participants, Rev. John Van Harmelen and Dr. Remkes Kooistra. Both men have long been active in the work of the CCRCC. Rev. Van Harmelen retired as stated clerk of the Council, and Dr. Kooistra as member of the Committee for Contact with the Government.

In retrospect, the council meetings provided a time of fruitful discussion and realization that the work of the Christian Reformed community in Canada is unique and one that needs God's blessing.

Let us take the words of Jeremiah (CH. 29:7) and recognize our church's involvement in the nation of Canada and pray for and seek its proper place.

Churches face exploding inner-city challenge

by Leslie K. Tarr



Sprawling cities, with their complex, festering problems compose the new frontier to be tamed and evangelized by the church. Christian strategists are calling churches to become involved in the urban ferment and turbulence that have radically altered the face of the modern world.

They point out that gospel melodies about "the little church in the wildwood" may provide a nostalgic diversion, but they are a far cry from contemporary reality. An increasing number of Christian urban specialists are advocating a comprehensive approach to that grim urban reality which has overtaken churches that are geared to a different way of life.

Dr. Raymond J. Bakke, a Chicago Baptist minister and professor who lives in the inner city core, is heading a series of worldwide study groups that are delving into the question of reaching city dwellers with the Christian message. In the process, Bakke says, everyone involved will be forced to face up to the whole urban mess and the Christian's and the church's responsibility.

Much of the vaunted church growth and evangelistic success of recent years have occurred in comfortable, middle class suburbs or in non-metropolitan areas. The same media that carried glowing stories about religious revival and the "born-again" boom had screaming headlines about the seething inner city. The revival seemed to make a minimal impact there.

The church, then, faces a problem when the accelerating trend to urbanization becomes a landslide that throws multiplied millions together in unprecedented concentrations of population. That "little church in the wildwood" approach suddenly has a hollow, irrelevant ring.

The well-publicized population explosion has been accompanied by another explosion in the number and size of sprawling urban centres. Today there are 175 cities in the world with a population of a million or more — and the number is growing rapidly. The annual growth rate of 7.2 per cent, guarantees an increase of population for all those areas which are already unwieldy, and, by the end of the century, they will number over 200.

Of Earth's estimated 4.2 billion people, nearly half — 2 billion — now live in urban centres. The dramatic shift toward the cities has forever altered the shape of modern life.

When the Spaniards discovered Mexico City, in the sixteenth century, it was already one of the world's largest cities with a population of 300,000 to 500,000. Today, Mexico City's population is over 12 million. By 1990, it is expected to be about 18 million.

The Mexican capital is one of 7 of the world's cities whose populations exceed 8 million (the others are New York, Tokyo, Shanghai, Paris, Buenos Aires, and Calcutta). Each of those 7 is larger in population that 100 of the 144 countries in the United Nations! Any one of them would be larger than Cambodia, Israel, Syria, Iraq, Bolivia, or Rhodesia — nations that are featured in our nightly newscasts.

The emergence of those mammoth urban areas, with their concentrations of population, has brought gigantic problems that threaten social stability. Those problems and accompanying ferment erode any sense of community and impede communication of any integrating message — including the Christian gospel.

In Brazil, for instance, where 60 per

Cont'd on page 6

Minister faces increased pressure as job becomes more demanding

Suppose you met an old friend — someone whom you had not seen for 15 or 20 years — and you discovered fairly quickly that he/she was divorced. You recall that they were both quite active in the church when you knew them. He may have been an elder or Christian school teacher or staunch supporter of many Christian causes. She may have been a Sunday School superintendent or a Christian school teacher or very active in leading the Bible study group.

Suppose again that you met an old friend — a minister who baptized Johnny 15 years ago — and you discovered that he is selling cars for a large GM dealership across town.

Both instances are becoming common in our circles. Granted, there aren't as many ex-ministers as there are divorced marriage partners but, proportionately, the numbers are frightening.

Separation and divorce are becoming all too prevalent within our churches, especially in the urban centres. The increased lure of materialism, the desire to maintain individual identities (and consequently to pursue individual careers), and the secular acceptance of divorce have formed the basis for most marriage breakdowns.

In recent years, the Church has also become concerned about the increasing number of ministers who choose to leave their calling. Every year, synod regretfully recognizes that men of the cloth are resigning from the ministry or asking for leaves of absence.

Why do ministers leave their calling? Reasons vary. Firstly, it must be understood that, contrary to popular belief, ministers are human. They have the same frustrations and emotions that we have. They are not exempt from lust, temptation or alcohol.

An increasing number of ministers have taken leaves of absense from their congregation simply because the man and the congregation seem to be incompatible. When they can't get along, the consistory and congregation can make life pretty miserable for the minister. So he leaves. He takes a year off, moves away for a quiet sabbatical and, if and when he is ready, he is declared eligible for a call and returns to the active ministry.

There are also ministers who have marital problems brought on by the nature of their work. Ministers are not unknown to be work-aholics. They can be out of the house day and night, visiting the sick and lonely, attending a host of meetings, and being secluded in his study to prepare Sunday sermons.

If you or I did that, we'd have our wives on our backs, too, I'm sure. The family life suffers, the marriage suffers, and on occasion the minister-husband is forced to choose between calling and obligation. He chooses to improve his family situation by either going to a smaller congregation (which isn't always available), or by resigning from the ministry to take up work in construction or sales.

When you or I have marital problems, we turn to our minister (at least, we should). He either resolves it or encourages you to take special counseling at a local agency. Ontario is developing a network of Salem Christian Mental Health clinics across the province which makes these services available. Similar services are also available in Alberta and British Columbia.

But where does a minister go when he and his wife face marital stress? It certainly isn't the kind of thing which is discussed at Inter Nos, the regular gathering of ministers and their spouses. (Perhaps it should). They may have a dear friend in which they can confide. Perhaps a colleague. But more often than not, these tensions are kept to themselves.

The Christian Reformed Church recently sent out questionnaires to ministers across Canada and the United States which deals with this matter. Results will be compiled and hopefully a sound recommendation will be made to synod when it meets again in June.

Reformed tradition almost dictates that the recommendation will include the appointment of a standing committee which may provide pastoral counseling to pastors in need. The concern is there that we provide some sort of service to ministers of the Word.

They are precious to us all. Their tasks are important to the church and to the life of the congregation. Life's pressures have taken their toll in broken marriages and we must do what we can, to ease those pressures and also to cope with them.

Keith Knight

EDITOR'S NOTE:

The November 30, guest editorial, by our Maritime columnist, Anne Hutten, quoted extensively from the United Church *Observer*. Many of our readers interpreted that editorial to mean that *Calvinist Contact* wholeheartedly endorses the work of the United Church of Canada and its publication, the *Observer*. This is not the case. The United Church believes and affirms many things which are against our Reformed faith and those points of view are reflected in the *Observer* as well. While it is healthy for the spiritually mature Christian to read a host of periodicals, it must be done through Reformed glasses. We will deal with the United Church in a future article.

Islamic Ethics

Johan D. Tangelder

Our Faith, Other Faiths

Ayatollah Khomeini's regime in Iran is returning to the Islamic injunctions against usury. One of Iran's largest banks, Sepah, is about to open a special account at all its branches. Deposits will earn no interest. Instead, the funds will be used for interest-free loans to the poor and investment in development projects. Other banks are expected to follow Sepah's example.

With the return to the Koran's injunction against usury, Khomeini shows that he is an Islamic purist. The purists disapprove most forms of investments, regardless the rate of interest. But, in general, the letter of the law has known many evasions from the very beginning, and is largely ignored by the petro-dollar enriched Muslims.

Islamic code of behaviour is based on two sources, the Qur'an and the traditions. The Qur'an emphasizes virtuous action. As a consequence practical ethics of Islam are all important, and rigidly govern the religious and social actions of the Muslim. The ethical teaching of the Qur'an might be summed up in the formula: "Believe and do right."

Of all the human virtues, the Qur'an gives primary importance to almsgiving to the poor, the orphans, the strangers, the prisoners and the slaves. According to one of the traditions, Muhammed says: "The best of alms are those given by a man of small means, who gives of that which he has earned by labour, and gives as much as he is able."

The moral actions of the Muslim are also governed by his concept of sin, i.e., "What Allah forbids is sin." Muslim theologians divide sin into Kabira or "great sins" and Saghira or "little sins." Kabira includes such sins as murder, adultery, disobedience to God or parents, evading the holy war, drunkenness, usury, neglecting Friday prayer, and forgetting the Qur'an after reading it. Such sins are only forgiven after repentance. Saghira includes lying, deception, anger, lust. These sins are forgiven through the avoidance of the greater sins and the performing of meritorious good deeds. The Qur'an says: "Observe prayer at early morning, at the close of the day and the approach of night, for the good deeds drive away the evil deeds." (11:116).

In the matter of diet, the Muslim is forbidden the use of pork, alcoholic beverages and blood. In the Philippines, the Muslims will not eat dog as some other Filipino groups do. Islam also forbids dancing, gambling, the use of religious images and pictures and music.

Islamic ethics is not only formed by the Koran and the traditions, but also by ancient Arabian customs. I wonder whether the Muslim's acceptance of slavery can be traced to the ancient Arabian tribal code of behaviour that influenced the thinking of Muhammed. While slavery has ended in most parts of the Islamic world, it is still to be found in some remote areas, including some of the inaccessible parts of Mindanao and Sulu, the Muslim parts of the Philippines. The holding of slaves is still defended by some Muslims on the basis of the teaching of the Qur'an.

The Muslims of Mindanao adopted a code of laws called Luwaran. This law embodies selections from old Arabic laws, and are translated and compiled for the information and guidance of the Mindanao judges and priests who do not understand Arabic. In using Arabic texts of an author, who is supposed to have lived in the 9th and 10th century, as a basis, they modify the sense of the Arabic so as they make it functional with the prevailing customs of their country. The authority of the Luwaran is held sacred next to the Qur'an. A Mindanao judge may use either one as an authority for the sentence to be rendered. Some of the articles of the law code pertain to slavery. For example, article XXX says: "If a person buys property or a slave, and another person recognizes the slave or property as his own and lays claim thereto, and is able to produce a witness to that effect, the buyer shall return the purchased property or the slave to the seller, but shall recover whatever he has paid."

The modern Muslim struggles with the question how ancient Islamic laws based on divine revelation can be reformed by men. Many Muslim countries now have statute laws based on Western models. But in Iran, Khomeini works hard to restore his country to purist Islamic law. I doubt if he will succeed in his attempts.

What strikes me in Islam is the lack of the knowledge of the fatherhood of God and the brotherhood of men. In the Koran there is no such declaration as "God so loved the world."

The great missionary to the Muslims, Samuel Zwemer, tells of a Muslim woman in a Christian mission hospital. The woman said, "All I hear here is of love. We hear no mention of love in our religion." Islam is a religion of "Believe and do right." But the Bible teaches: "Whoever does not love, does not know God, because God is love" (John 4:8 N.I.V.). And "We love because He first loved us. If anyone says, 'I love God,' yet hates his brother, he is a liar. For anyone who does not love his brother, whom he has seen, cannot love God, whom he has not seen. And He has given us this command: Whoever loves God must also love his brother" (I John 4: 19-21 N.I.V.).

Calvinist Contact

Editor and Publisher
Keith Knight

General Manager
Harry de Vries

Accounting: Helen VanOostveen
Advertising: Helen VanOostveen
Circulation: Anje Buma
Design: Jeanette Jensma
Secretary: Deanna Struyk
Typesetting: Laurie Payette

Edmonton Editor: Wilma Vander Schaaf
Advertising: Christ Kwint
Reporters: Len deRuiter, Larry Lutgendorff
Secretary: Anne Hamming
Vancouver advertising: Peter Bandringa

Contributors
Ralph Heynen, Anne Hutten, Lynn Miller, Johan Tangelder, Carl Tuyl, Ben Vandezande, John Van Harmelen

Editorial Council
Rev. J. Geuzebroek, President; Rev. J. Van Harmelen, Secretary; Dr. R. Kooistra, Mrs. I Parlevliet, Rev. John Drost

Subscriptions
$10.00 for one year and $19.00 for two years.
Calvinist Contact is published by Knight Publishing Ltd., 99 Niagara Street, St. Catharines, Ont.

Advertising
Display advertising deadline is Friday 10 a.m. of the preceding week. Classified advertising deadline is Monday 10 a.m. for same week's issue. See classified page for rates.

Memberships
Evangelical Press Association
Canadian Church Press
Canadian Ethnic Press Association
Audit Bureau of Circulation

The views and opinions of the writers and advertisers herein do not necessarily represent the position of the editor or the editorial coucil. All copy may be edited, condensed or refused for publication. Anonymous contributions will not be published.

Head Office
99 Niagara Street
St. Catharines, Ont.
L2R 4L3
Phone (416) 682-8311
Office hours: 8 a.m. to 4 p.m.

Edmonton Office
Suite 211,
10020-108 Street,
Edmonton, Alta.
T5J 1K8
Phone (403) 423-4949

Politics

A tale of two Christian Members of Parliament

by Ben Vandezande
Politics Editor

One avenue being followed by many Christians today is to seek political office. Hopefully, in this way, we can be of influence in these positions, not only as Christian people but especially as Christian politicians.

Any study of such efforts reveals mixed responses. Sincere, dedicated, often-insightful people with serious flaws. That should not strike us as strange. A self-examination of my life would show up the same. That should only urge us to study and develop a more Christian approach.

Here follow excerpts from interviews with two Christians who are new Members of Parliament. Their comments are grouped under headings to make comparison easier. Spend some time studying these to sort out their political principles and programs, and your own. In a couple of weeks I hope to share a few comments of my own.

Girve Fretz

First impressions

It takes a few days before you start to feel comfortable. You look at the buildings with awe. Ottawa is a place you have heard about. Even though you may have visited it before, you know that you're here for another reason, not as a tourist. It doesn't frighten you but, you feel some of that awe and wonder at being here. This is where the action is, or it's supposed to be, anyway. There's some of that feeling.

From his maiden speech

In Erie, the people reflect traditional values which were perhaps overlooked by the previous administration. They believe that initiative should be encouraged and rewarded, that a good day's work deserves fair compensation, that individuals should take responsibility for their own lives and that government should impose as little as possible upon the governed. What is good for the individual is good for the country. We can regain our independence. We can depend upon ourselves. We will cease to turn to Big Daddy to solve our problems with the big dollar which inevitably leads to the big deficit.

It is my belief that one of the major challenges to be faced by the new government will be to get our economy moving again. Canada's potential is limitless. We have the people, we have the resources. What we need is the will. We need to restore our confidence in ourselves. These are qualities the present government will foster. Our government will be an example for Canadians to follow. It will not be a case of substituting "Do as I say" or "Do as I do." A promise was made to privatize certain Crown corporations. That promise will be kept and those corporations will be returned to the private sector where the profit motive is not an alien principle.

Comments on maiden speech

What I meant by confidence was the will to accomplish and to develop the challenge which is before us. We see unemployment, the shrinking dollar, inflation, and the high deficit the country has. We also see some of our social programs which have not been so effective, but which certainly have affected the thinking of the people. It's all tied in together. Perhaps in some ways the work ethic is really not believed in.

I remember a conversation with some German bankers who were in Fort Erie last year. I said, "What are the observations you have made in Canada?" They had started at the west coast and were touring across Canada. (We look at Germany as being very successful.) He said that there is a willingness on the part of the Canadian people to work. The businessman will leave at four o'clock in the morning and take his bag with him to catch a train to do his day's work. Another point is that you value the dollar. We believe in the work ethic. Another is that we don't have the same welfare system that you do. So that when someone is in need, or can't get a job, he doesn't go down to a corner office and is practically able to get his money almost immediately. He said that doesn't happen. He said he thought those were some of the reasons we have been successful. He said that may not be all of them, but that was one of the observations he had made. I think that, tied in with that, we have become a society who, to some extent, has expected the government to solve our problems. We expect that if we don't make a success in business, or if we don't bring home a paycheque, we don't have to worry because, someone out there is going to take care of us. I really feel that where the need is, there we need to take care of people. The Bible says we need to take care of widows and orphans. That's a concept that's there. We need to take care of the people who need to be taken care of, but not the people who are out for a free lunch — and sometimes it's hard to differentiate between those two.

Government assistance programs.

One area is the home front here, with our own citizens making sure that, as much as possible, those people who need assistance get it. I think, we could take a firmer hand — that we don't assist those people who don't need it.

Where the needs are, let's assist those people. I want to see that same type of philosophy extended to the aid that we give to foreign countries. It bothers me to see that money is wasted in foreign countries and is not going to the people that really need it. I realize that that can be a judgment issue. Where I feel the people may need the money, you may have a different opinion. But I think that somehow we should have an eye on those. I believe that it isn't just what we spend, but how we spend it. We are to be good stewards of that which we have. Someone has said, "Time, talent, and treasure." Well, if there are bureaucrats who are not spending our money the way we, as the Conservative government, want ot spend it, then I think we ought to make those changes. When I hear the term "redistribution of wealth," that agitates me. That bothers me, because that's the hue and the cry from the NDP's, the Liberals, and maybe some of our party too. I hate to hear that term because that smacks of socialism and I believe that socialism is wrong. Someone once said that you can't have a little bit of socialism anymore than you can be a little bit pregnant. I don't know whether or not that's true. If we call socialism aiding "widows and orphans," then I think that's okay. Beyond that, I can't delineate what all our programs could be.

I think that we're coming to a point in our country's history when, to some degree, we're going to be forced into that, because of the tremendous deficit this country has, and the belt tightening we're going to have to do.

There have been alot of us that have been getting free lunches and much of that is going to have to stop.

Priorities

What is to prevent us, when we crank up the economy, from still having the same kinds of problems we've had before;

Cont'd on page 5

Bill Blaikie

First impressions

Positively, particularly if you've been involved in the issues of social justice for instance, in the church, on various coalitions, the first thing you notice is that, now that you're an MP, you say something and you have more of a chance of someone paying attention. I also noticed the ability of the media either to keep you from, or make you available to, the public. They really are "the media." They *mediate* the political reality to the public. What is regarded as newsworthy is a matter of interpretation. Particularly the commercial media, they regard as newsworthy that which has an element of entertainment or drama.

From his maiden speech

I have heard members opposite disparage comments like mine as so much doom crying and lack of confidence in the Canadian people. But, my idea of responsible leadership is not to be a cheerleader. I am reminded of the distinction between false prophecy and true prophecy which we find in the dispute between Jeremiah and Hananiah in the Book of Jeremiah. Those who prophesy peace, who would heal the wounds of the people lightly, who are afraid to be anything but optimistic and superficial, are not to be trusted. They would save us not by repentance or change, but by more of the same.

They lament and they wail about the erosion of values, of hard work, of family ties, of community consciousness, of duty, and somehow imagine that this is the result of a socialist plot. It is their world view that has been running the world for the last few centuries, not ours. It is their world view that has been running the country since its inception, not ours.

Economic growth is not the solution of things that it is thought to be, both because it does not guarantee justice and because it does not fulfill the need for meaning in life. I do not say this self-righteously. I am conscious of the fact that governments of the left have not always been environmentally responsible, and that they too have been too uncritical of economic growth.

Comments on maiden speech

Well, I see alot of that kind of politics — people standing up and saying *we* can do it. It's the positive-thinking mentality. If you've got a problem, you don't sit down and have reflective self-criticism. Instead, the solution is: try harder! If economic growth hasn't led us to the promised land then we haven't grown enough. It's a form of unconsciousness as far as I'm concerned. The mark of conscious politics is to be able to sit back and reflect, not just on the errors of your opponents, but on the errors of your own political tradition. I think that we have to get down to that kind of reflection, or we're going to run like lemmings into the sea.

I didn't see the Conservatives' call for change as a call for fundamental change. I saw it as a nostalgic call for a return to former days. In terms of actual new directions, or what I would regard as a real turn, would be to start to head to a type of economy where matters of public interest, were not peripheral, but at the front and center of economic decisions.

The acid rain question, is a good example. One of the reasons we have a problem like that is, because we've always put the short term interests of the companies who were involved in the pollution ahead of the long term interests of the public, even the unborn public. If we weren't being ruled by a philosophy that said the perogative of Inco as a private company is the first thing that has to be protected, then comes the environment and then comes the public interest, we could move those decisions which are now on what I call the periphery of the political process (they're handled privately; they're handled in bargaining) to the center of the political process, making them the object of debate.

I'm sure there are people in all political parties who are genuinely concerned about the environment. My question would be: can they reconcile their concern about the environment with the economics system that they hold so dear.

They can lament all these problems as long as they like, but as long as we're not prepared to tamper with the freedom of corporations and individuals to do what they want in the economic realm, then all this lamenting will be for nothing.

Question about approach

Isn't one of the circle arguments within the socialist approach that you need to have a stronger centralized government for the time being, in order to get us to a more decentralized economy and life

Cont'd on page 5

Church Page

Pastoral Pondering

Knives and forks and communion of the saints

I read something rather intriguing this past week. The author of a particular article wrote about the idea of community and fellowship. He noted that a few decades ago, we could still speak of the idea of community in Canada. He compared that earlier society with a web in which the various threads of society were all interwoven. My own boyhood years in the Netherlands mirrored that kind of community life in which everyone knew everyone else. People did things together. Harvesting the grain and threshing, it was never an individual effort. All the community resources were pooled to accomplish the desired ends. That society belongs to a by-gone age. We are now, to use the symbolism of the author, referred to in the above mentioned article, like individual threads hanging from the ceiling. What shapes our lives, by and large, is no longer the community, but television and other mass media communications. There is no longer any cohesion in society.

There is no denying that the church members sometimes too are caught in the web, this individualistic cohesionless spirit. Then the fellowship goes overboard, and we become strangers to each other. And then we better sit down and do some very serious introspection and ask ourselves whether we are little islands all on our own, or whether we are really what the Bible describes God's people to be: a body of the Lord, a live body, a functioning body.

Elsewhere in this bulletin you will find a notice from the Ladies Auxiliary. It is a notice that has to do with knives, forks, spoons, pots and pans and other kitchen utensils. But, between the lines, it has everything to do with fellowship and communion. Let's support these ladies in helping us to experience and regain the much needed fellowship of each other, as we experience the fellowship we have in our Lord.

Rev. J. Kerssies,
Redeemer Chr. Ref. Church,
Sarnia, Ontario

The refugees: a test of our confession

I recently read an informative article on the refugees situation. Since we desire to help some of the refugee families, some of this information is helpful.

Who are the refugees? They are men, women and children, presently some 300,000 of them, who have fled from Vietnam, Cambodia and Laos. During the last three years it is estimated that there are about 1 million of them in Asia. This past May some 60,000 entered various camps, creating an acute situation. Consequently, overburdened Third World nations such as Malaysia and Thailand closed their borders. They simply couldn't handle anymore. Of the 300,000, 160,000 are "boat people" from Vietnam with Chinese background. From 50% to 75% of these die at sea due to bad weather, lack of food and water, pirates and diseases. It is estimated, that 100,000 have drowned. Another 200,000 in camps have no future prospect for a home unless they are helped.

Why are they fleeing? They are losing their freedoms. Economic and social disruption make it difficult to work and support a family.

In Vietnam, people of Chinese background are discriminated against. They are regarded as unproductive city dwellers, who oppose governmental priorities to develop rural areas. Many of them, indeed, are skilled business and professional people.

How does the world respond? About 300,000 refugees have been resettled since 1977, 60,000 have gone to the U.S., 6,000 to Canada and about 200,000 have gone to Communist China.

And what about Canada? The government has been slow and cautious in responding. First, it said we could take 7,000, then it was 2,000 and now perhaps up to 50,000 if the Canadian people so indicate their desire to help. (Since World War II Canada has admitted some 350,000 displaced or persecuted people, almost all of which have become vital assets to our nation). We should encourage our government to accept at least that many now.

And how can we help? As we are doing. Hopefully, as affluent Albertans, we too will open our hearts and homes and help the "homeless" and the "orphans." I am excited to see our eager involvement with three families. It may well be the beginning of a vital and needed new ministry for us.

Rev. Henry Wildeboer,
First Chr. Ref. Church,
Calgary, Alberta

Communion of the saints

Dear brothers and sisters in Christ: What my loved ones and I have gone through in the last three weeks has been an experience we probably wouldn't want to go through again; and yet it was something that we would never want to miss. It has been educational and trying for us all, to say the least. But through it all the Lord has stood beside us just has he has promised and strengthened us continuously.

I do have a nasty type of cancer called "Lymphoma." Starting this Tuesday, I will begin to receive chemotherapy, drug treatment to fight this disease for a period of six months. I will stay in Belleville the remainder of this school year, and, the Lord willing, will resume my studies next fall. Every week we recite the Apostles' Creed and in it we state, we believe in the Communion of saints. I have been made aware of what we mean when we say that. Through my friends at Dordt, our congregation here at home, the Christian school and high school, and many friends and loved ones, together we brought our concerns to our Father and will continue to do so all through life. He loves us and shows it to us everyday. Through this experience, he has shown us his love once again. My loved ones and I would sincerely like to thank everyone for everything and just say "Trust and Obey."

Sid Couperus,
Maranatha Chr. Ref. Church,
Belleville, Ont.

Music for the Master

The Music and Liturgy Committee wishes to inform the congregation, that a group of musically competent people have been appointed to revamp the "Songs of Joy" booklet. The revamping work is now in progress, and is guided by the following criteria for song selection:

- Songs chosen should meet the needs of adults, teens and children.
- There should be a balance of rhythm, melody and harmony in each song.
- The words of a song should fit the music.
- Songs should be vocally suitable for the congregation.
- Consideration should be given to the subject of the song; for example, avoidance of songs in which we sing about "I."

We, as Music and Liturgy Committee, would greatly appreciate your input as members of our congregation. Therefore, if anyone of you has or has found a song (or songs) which you think would suit our needs, please inform a member of the Revamping Committee.

Second Chr. Ref. Church,
Edmonton, Alta.

Plans for the 75th anniversary

Classis heard a report from a self-appointed committee of Alberta Chr. Ref. Church members who had formulated four proposals to celebrate the 75th anniversary of the province. Classis commended the committee for its initiative and encouraged them to submit their proposals to the province's anniversary committee. If any of the proposals are accepted, Classis will consider the extent of its official involvement at the January session of Classis.

First Chr. Ref. Church,
Edmonton, Alta.

A full-time pastor for Waterloo?

A special meeting was held to discuss the calling of a full-time pastor. Council decided to present, to the congregation, four options which will be discussed at the next congregational meeting.

The options are: to continue with our Associate Pastors until their contracts expire and to renew their contracts to the end of 1980; to continue with our Associate Pastors until their contracts expire in August, 1980 and then call a full-time pastor; to continue with our Associate Pastors assisted by a seminarian for a one year internship; or, to call a full-time pastor immediately.

Council is interested in the preference of the congregation before finalizing a proposal for a future course of action.

Waterloo Chr. Ref. Church,
Waterloo, Ont.

Church News

Christian Reformed

Called

— to Clarkson, Ont., Rev. Martin Contant of Ancaster, Ont.

— to Burnaby, B.C., Rev. John Groen of Burlington (Bethel), Ont.

Accepted

— on loan to the Reformed Church of Christchurch, New Zealand, Rev. Paul Stadt of Iron Springs, Alta.

New address

Rev. G.J. Hoytema, 200 Westfield Dr., Apt. 115, London, Ont. N6H 2M4.

BULLETIN SECRETARIES

Please send copies of your church bulletins to:
Rev. John VanHarmelen,
41 Skyway Village Estates,
Palmetto, Fla. 33561.

SUPPORT OUR COMMUNITY PROJECT

Christian Care for the Elderly.

Holland Christian Homes Inc. Owned and operated by its members. Annual M.F. $25.00 per family, or $250.000 for life. P.O. Box 4127, Stat. D., Hamilton, Ont. L8V 4L5 or write to the Secretary, D. Brinkman, R.R. #1, Bowmanville, Ont. L1C 3K2. Applications for accommodation to be sent to Box 333, Brampton, Ont. L6V 9Z9.

Rev. Edward Den Haan, Guelph, ON
Mr. Fred De Vries, Riverdrive Park, ON
Rev. Albert Dreise, New Glasgow, NS
Rev. John Dresselhuis, Vancouver, BC
Rev. William Dykstra, Kingston, ON
Rev. Dirk Habermehl, Winnipeg, MB
Rev. John Hielkema, Toronto, ON
Rev. Peter Hogeterp, Windsor, ON
Rev. Stephen Jung, Vancouver, BC
Rev. John Klumpenhouwer, Fredericton, NB
Dr. Remkes Kooistra, Waterloo, ON
Rev. Henry Kuperus, Regina, SK
Rev. Henry Lunshof, Mississauga, ON
Rev. Thomas Oosterhuis, Edmonton, AB
Rev. Dick Pierik, Toronto, ON
Rev. Wolter Smit, Fort MacMurray, AB
Rev. David Tigchelaar, Kamloops, BC
Rev. Hans Uittenbosch, Montreal, PQ
Rev. John Van Til, London, ON
Miss Lenny Vander Spek, Mississauga, ON
Rev. Ken Verhulst, Calgary, AB
Rev. Jack Westerhof, London, ON

Home Missionaries Across Canada Want You to Know

that efforts to establish Christian Reformed Home Missions as a religious charity have been completed.
When you make individual gifts to denomination Home Missions, you will now receive income tax credit for your contributions.

This "new corporation" bears the legal title: **Christian Reformed Board of Home Missions of Canada**

and the address is: **P.O. Box 4066 London, Ontario N5W 5G9**

Girve Fretz

Cont'd from page 3

namely, with the environment, the rapid way we use our resources, inflation and unemployment?

I don't see solving those other problems. The economy would appear to be the number one problem in our country. If someone were living near a plant and it's spewing out poisons into their river, then they would say the number one problem is our environment. If we were to resolve those problems, there would be other problems to deal with. Perhaps our focus is on these because of the tremendously high deficit that we have, and we would like to see things better in the economy. I'm a retailer, I would like to see things much better in our store, and in many of the other stores in Fort Erie and other towns. I would like to see those things happening there.

A Christian M.P.

To me my faith in Christ isn't something that's tacked on. I really believe and know that He's with me everyday, and all the time. I don't separate my faith and my activities here. I was asked to speak three months ago to a young married couples group in St. Catharines. The topic was "A christian in Politics." I told my wife, I didn't especially like the title because, in Matthew, it says, "You are the salt of the earth." That was Jesus speaking. He didn't say "You politicians are the salt of the earth," or "You farmers, teachers, or literary artists are the salt of the earth." But He said, "*You* are...." To me being the salt of the earth, that is what we are to be, wherever we are. We are to be witnesses for Him in the home, on the job, wherever. It's not always easy. I will be faced with some decisions which will be difficult for me to make, I'm sure.

Bill Blaikie

Cont'd from page 3

generally? Isn't that a circular argument?

I don't think it has to be circular. It can be horizontal. It could be one stage prior to another. The point is that it's not as if we're choosing between whether or not we'll have centralized power. We've got centralized power now. In the international food industry, we've got power centralized in the hands of five multi-national grain companies. It's invisible central power. I would like to make that power visible and accountable.

I have no illusions about public ownership equaling responsibility towards the environment, or public ownership equals an egalitarian society. If that were the case, there are plenty of societies that are not now egalitarian that should be. The question is not just whether or not the state owns something; the question is who owns the state. That means that the state needs to become more and more an object of public awareness and public interest. You have to have a truly democratic state in order for this to be a solution.

I think I'm aware of both the dangers of too much centralization (my own notion is that you can't decentralize something till you've got some control over it in the first place.)

Being a Christian M.P.

It means that in the final analysis I am not the center of my self. My own existence is not wrapped up in my success as an M.P., or in the success of the NDP, or whatever. It means that one can have a kind of happy detachment from ego concerns which I think are particularily dangerous, trapped in politicians. I think being a Christian means, seeing your ideological choices as provisional choices, as provisional loyalties. If you live the forgiveness of sins you are able to say I live in a certain historical context and if I want to be responsible in the world I can't just *talk about* justice. I have to make a decision about how I think justice can be achieved at this particular point in time. That's going to require some risk, because, the minute you step from rhetoric into the concrete there are going to be people who disagree with you. No one has ever disagreed with anyone who talks about justice. The minute you start to talk about how justice can be achieved, you immediately create enemies. You may be wrong, that's another thing. Twenty years from now or a hundred years from now, you might say, "We thought that would work and it didn't." That's what the freedom of the gospel is for me. I'm not afraid to err on the side of action, as opposed to the comfort of nice sounding phrases.

Dutch church grants shelter to Christian Turks threatened by expulsion

The Netherlands Reformed congregation of Almelo, the Netherlands, in cooperation with the Dutch Council of Churches, literally opened its doors to Turks seeking protection from expulsion from the country by the Dutch government. Thirty-two Syrian-Orthodox and Armenian Christians from Turkey, who after all their requests to be granted asylum had been denied were due for expulsion in early September, sought refuge in mid-September in the Almelo church.

Earlier, about 200 Turkish Christians spent several months in a church in Holland, refusing to leave its shelter for fear of expulsion. The recent retreat into the safety of the church is a reaction to the news that the then granted permission to stay in the country until September 1, would not be further extended and that 41 Turks would have to leave the country after all.

A recently published report of relief organizations in Sweden, Belgium, the Federal Republic and the Netherlands, examined the living conditions for Christians in Turkey on the spot, and observed that Christians in Turkey have been an object of persecution for many years. Even in Istanbul, Turkish Christians have no guarantee of safety. The Dutch Council of Churches has urged the responsible authorities to allow the Christian Turks to stay in the Netherlands until the final decision is passed by the Supreme Court of Justice.

Lloyd Robertson on energy

Toronto (CCP) — The energy crisis dominates the news scene — and certainly will be in the forefront as winter approaches. The problem has received short shrift from many of the church magazines and journals but there is an interesting article in the September *Presbyterian Record* which outlines the problems in short, pungent sentences.

Lloyd Robertson, broadcaster and Presbyterian layman and regular columnist in the *Presbyterian Record*, suggests that there are really few alternatives facing North Americans beyond "cutting the coat to fit the cloth" — a solution few of us seem ready to accept.

g.l.heeringa & associates ltd.
professional engineers & planning consultants
180 Highway 8, Suite 103
Stoney Creek, Ontario L8G 1C3
ph. (416) 662-1400
design & engineering of: churches, schools and institutions.

Marriage & Family counselling
Vocational assessments
Individual & group therapy
Seminars & workshops arranged for churches and other groups
Interdenominational Christian Counselling Incorporated
christian counselling services
Suite 709 44 Eglinton Ave. W., Toronto M4R 1A1 Phone: 489-3350

BUSINESS DIRECTORY

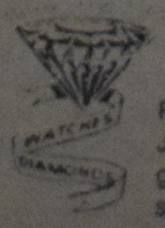
INSULATION
For all your insulation needs, Residential, Agricultural, Commercial. Call us about sprayed in place Urethane Foam.
Gordon's Building Systems (Drayton) Ltd.
Phone: (519) 638-2090, Drayton, Ont.
Call after 6:00 p.m. only.

Mike & Johanne Flikkema
Breeders & Exhibitors of
FINCHES, CANARIES & PARROT TYPE BIRDS
Over 1000 birds in stock.
Canboro Road
Fenwick, Ontario. L0S 1C0
416-892-5689

DAY: 563-7702 NITE: 563-7493
JERRY'S AUTO BODY
(Beamsville) Inc.
COMPLETE BODY AND COLLISION SERVICE TO ALL MAKES
— TOWING SERVICE —
Our Motto "COURTEOUS SERVICE"
Hwy. 8 west of 30 Rd. Jerry Gerritsen
R.R. 3, Beamsville Owner

AN IDEAL PROJECT
Build this genuine Dutch windmill from detailed blueprints, which lists materials and gives step-by-step instructions. This Dutch blueprint includes two types of windmills. Instructions in Dutch and English.
Cost plus handling $9.25.
Order from DUTCH WINDMILLS, 9 Kerwin Gate, St. Catharines, Ont. L2N 4J7.

Century 21
SCHURINGA LTD.
823-1817
Mississauga, Ont.


Bakelaar Jewellers Ltd.
For the finest in solid gold Jewellery and genuine gemstones. Quality and service you can depend on
160 Main St. W., Listowel, Ont.
519-291-3280

KARL'S TV
OF ORILLIA LIMITED
STEREO EQUIPMENT
C.B.'S
TELEVISIONS
324 Memorial Ave. Orillia, Ont.

Dirk Van Dalen
Certified General Accountant
Public Accountant and Auditor
tel: 822-4165
1651 Lakeshore Rd. W.
Mississauga, Ont.
L5J 1J4

Cont'd from page 1

cent now live in cities, the influx has crowded people together without adequate water, sewer, or power services. It was estimated, in 1970, that only 26 per cent of Brazilian city dwellers were served by water mains. That situation, with its accompaniments of poverty, disease, and social disruption, will be remedied or a social and political upheaval can be predicted. General William Booth, founder of the Salvation Army, commenting on the effects of poverty and deprivation in nineteenth century England, observed: "The Army of the Revolution is recruited by the Soldiers of Despair."

The urban dilemma is spotlighted in Calcutta, Rudyard Kipling's "city of dreadful night." 80 per cent of the families in that city of 8 million, live (or, more properly, exist) in single rooms, and 200,000 live on the streets. As many as 30 share a single water tap, and 20 a single latrine. Each square mile contains 80,000 people — the population of a comfortable American city.

"If anyone needs to be motivated to work for urban renewal before doomsday comes, let him visit Calcutta," Roger Greenway grimly suggests in his book, *Apostles to the City* (Baker Book House).

Few cities have all the compounded problems that plague Calcutta. But urbanization, wherever it occurs, brings new problems that multiply with the changing and interacting ethnic, economic, religious, social and political composition of a particular city.

Those problems will vary with different stages of a city's development. Whereas, a few years ago, a major problem for many cities was the influx of people from rural areas, a pressing concern in many established urban centres today, is the wholesale migration from the inner city core to the suburbs. Since 1970, 8 of the 16 American urban centres which had a population of over 2 million decreased in population. That decrease, however, did not diminish urban headaches. Rather it created new ones.

That exodus to the suburbs has left the city core, once the hub of commerce, industry, and culture, a victim of urban blight. Ethnic minorities and the poor are forced into the vacuum where they encounter deteriorating accommodation, inadequate schools, and burned out neighborhoods.

In some American cities, that shift has resulted in virtual apartheid, with blacks and other minorities crowded into the city core and whites comfortably settled in the suburbs.

Many churches followed their migrating members and relocated in the suburbs. Newcomers to the inner city, uprooted from familiar surroundings and social ties, found few or no neighborhood churches. In some instances, the downtown mission, regarded as a haven for derelicts and transients, was the most visible sign of the presence of the church.

Even if they had a strong commitment to the church, newcomers to those inner city neighborhoods often did not possess necessary funds to support a church and purchase property. Hence hundreds of thousands in "Christian America" have become an unreached inner city mission field.

Even in those cities where an effort was made to preserve the downtown and achieve a balance between commercial development and residential neighborhoods, another unreached segment emerged.

In Toronto, Ont., for example, at the first signs of change, some major evangelical churches fled to the suburbs. When newcomers moved in, they found few neighborhood church facilities. In this instance, however, the newcomers were not the poor; they were university students and teachers, professionals, media people and some ethnic groups. This transition occurred at a time when the population of the downtown area had increased. The end result again was that few neighborhood churches were present to minister to the distinctive needs of a distinctive community.

The urban complexity, church strategists contend, demands that churches grapple with the unique problems and challenges created by the prevasive urbanization that is radically altering our way of life. "Virtually every aspect of life as we know it, including the mission mandate of the church, is being challenged and often dramatically changed as a consequence of urbanization," states Bakke.

To study and assess that change, he is coordinating the work of study groups in 110 major cities around the world. Those major centres are in all parts of the globe, apart from eastern Europe and China. The input from the local study groups will form the basis for a comprehensive document to be considered at the Consultation on World Evangelization in Thailand next year. Sponsored by the Lausanne Committee for World Evangelization, it will bring together a representative gathering of Christian leaders from developed countries and the Third World. Evangelization of city-dwellers will be one of about 17 evangelization concerns on the agenda.

Bakke and others hope that the focus on evangelizing city-dwellers will cause evangelicals to become involved in a deeper understanding of urbanization and also in tackling the thorny issues that accompany it. "The assumption that the plight of the city is hopeless is hardly consistent with a profession that God can do anything," contends Bakke. "In the face of rapidly accelerating urbanization, Christian churches must regard this as an evangelization priority."

Comfortable North Americans who have viewed from a safe distance overwhelming urban rot, such as that in Calcutta, have comforted themselves with the assurance that our well-planned cities were immune. In recent years, however, disturbing symptoms have surfaced in those cities which were regarded as symbols or urbanity and culture.

PASTORAL COUNSELLING

Ralph Heynen

The need for understanding

At this time of the year on television and in our daily newspapers, there are pictures of people who are destitute during the holiday season. There are older people living in poverty, children without parents or with only one parent. You see pictures of men and women who are having their Christmas dinner at the Salvation Army — lonely people who have no other friends or family. It's good that people are stirred up to share, to be concerned, and it should bring out the good Samaritan.

The attitudes of people who want to be sympathetic can also hurt. A blind person does not appreciate people who are too helpful or take that "poor fellow" attitude. He wants to be treated as an individual, as a worthwhile person, not as an object of pity. Many older people are seen in shopping malls and you always see some who are in wheelchairs either pushed by a wife or a daughter; some have self-propelled wheelchairs, electric gadgets so they can manipulate for themselves. These people, too, want to be treated as persons. The danger is that many people extend pity rather than understanding.

Pity is something that no one wants. When life becomes difficult the heart cries out for understanding and sympathy but never pity. The dictionary describes pity as tender and sometimes contemptuous sorrow for the tragedy of others. Many people use sympathy for the synonym for pity, but there is a basic difference. Sympathy means suffering with another person — pity means you look down on them a bit.

You don't have to look far for examples of what pity can do. There was a family in one of our churches that I knew. The mother was in the hospital suffering from terminal cancer. Her three children were 4, 6, and 8 years old and they were staying with her sister Marge. Marge was a big-hearted, kind and sympathetic person, rather high strung emotionally. She and the children's father made their first mistake by not telling the children the truth about their mother. Whenever the children asked Dad or Aunt Marge when Mom was coming home they would say, "She is coming home soon." When the mother died, Dad had to break the news to the children. He took them aside and told them calmly that Mother was not coming back, that God had taken her to live in Heaven.

The children were deeply shocked, but their father was able to calm them somewhat. Aunt Marge came into the room and with a rush of pity, she took the children in her arms and tearfully and emotionally said, "You poor, little, motherless children." It wasn't easy for the father to get these children in control again. To make matters worse, he had to leave them for the time being with Aunt Marge, to continue to shower them with pity; the kind of pity they did not need. It is always difficult to tell a child about death. The father and Aunt Marge did not prepare the children for their mother's death. They suffered a sever emotional shock and Aunt Marge's pity only made matters worse. Pity is a poor way of treating children who are under strain. A spirit of understanding and sympathy would be far better. Fortunately, this father did not have that spirit and did very well with the children as long as he could keep them away from Aunt Marge. This is an experience that often brings out pity.

One little girl I know, suffered severe bone and joint injuries in an accident. She was in the hospital for a long time. She received a great deal of psychotherapy. By the time the girl was ready to go home she had begun to walk. She used braces and a walker to steady her, but she had made a good start. Her mother saw the braces and a walker instead of the improvement that she felt there ought to be, so that the child could walk by herself. She started to feel sorry for her daughter. In spite of her husband's protest the mother reached out to help the daughter, whenever she tried to walk.

Before long, the daughter was back in her wheelchair and as a result of her mother's constant pity, the girl became more and more of an invalid. Finally she was readmitted to the hospital and at the advice of the doctor, the mother was told to see a psychologist, who helped her to see that pity was damaging her child's chances for recovery. We can't protect our children from life. The strength and courage with which we meet the pains and heartaches of life must be built up in childhood. It is during these early formative years that we learn to take life as it comes, facing it confidently and realistically. Instead of looking for pity, we move with steadfast steps into the future. We want understanding but not pity.

Jesus was moved with compassion. He had compassion on a leper. He had compassion on a multitude who were like sheep without a shepherd. This compassion of Jesus' was not sentimentality. It wasn't pity. He spoke to them and said, "Be thou made whole again." Jesus' compassion was an incentive for action, for healing and for helping. Our attitude towards the suffering of those we love should bear the same qualities. That quality I can summarize in the word "understanding." Understanding means we are putting ourselves in the place of others and we cay say, "I know what you are going through, I understand how you feel."

You can also talk in terms of helping them to draw on those inner resources that all of us have and especially the spiritual resources that have been given to us through the grace of God. In this way we can help others.

I often think of this when I think of the handicapped children such as we have at the Pine Rest Children's Retreat. Such people would not do very well if they got pity. They want to be understood for what they are. They don't like the idea that people look at them and say, "This poor child needs our help and support." That is demeaning — the emphasis must be, "I understand you." It is only when we can really begin to understand the needs of others that we can help them. In life in general, as we look at the world about us, we need that kind of understanding in dealing with our husbands and wives, parents and children, living in a neighborhood, or dealing with people who have gotten themselves into trouble. It is important that we understand others.

A girl had gotten herself pregnant and was bitterly condemned by many people. Her pastor said, "I can understand how you got yourself into this difficulty. I have the same inner drives that you do, but I have learned to control them through the grace of God." This is the kind of thinking that helps people; not condemning, not pitying, but understanding.

THOUGHT FOR THE WEEK:

Life must be kept in balance like a watch or a fine piece of machinery. We must learn to live with that kind of balance in our lives. We learn to see that there are little annoyances and there are bigger ones. How are we going to face the greater trials that come our way if we stumble over every little molehill that we meet?

The Adventures of the Jolly Baker

by W.G. Vandehulst

113. In *Baker Bumble's Bunnery* the storm had finally blown over. All was peaceful once again.

The shrill scolding Mrs. Bumble had given her husband because he had made a fool out of her by pulling the nightcap down over her head in full view of all the neighbors had finally ceased. Baker Bumble had been unable to get in a word of explanation.

Now Mrs. Bumble was sitting in her neat living room, wearing another white cap, bristling with starch and neatly pressed, dry socks, and another skirt with straight, sharp pleats. She was trying to figure out how many pieces of gold the King would give them for the raisin buns. The King was a generous man, and Mrs. Bumble controlled the purse-strings of the bakery. Too bad her numbskull husband had angered the Supreme Royal Chef.

114. The jolly baker was sitting in his hideaway. "Whew! What excitement and worry and scolding! I'm sure glad that's over!" Afraid that his wife would spot him and go into another one of her scolding fits, he had quietly stolen up into the attic. The light was already beginning to fade.

Now Baker Bumble was sitting on a bench by the open window listening to the birds. He forgot everything that had happened that eventful afternoon—everything. "Aah, those birds! Those wonderful little creatures! Just listen to them chirp and twitter and sing!" He sat with his hands folded across his stomach, his head cocked, quietly enjoying the music. "They sound like all the gladness that has gathered in their carefree little birdhearts must be outed in song before nightfall."

115. Shh! What was that noise down in the back yard? Carefully Baker Bumble peered out the window. Just as he'd thought: it was his wife. She was on her way to the well with her pail, clean and shiny as silver. Oh-oh, she was grumbling again. Look, she was stopping at the wooden cellar door. Listen to her grumble: "That numbskull, that slipshod slacker—everything he does is crude and crooked. It's enough to make you scream!"

Angrily she pulled out the crooked stick which had been wedged under the cellar door to keep it up.

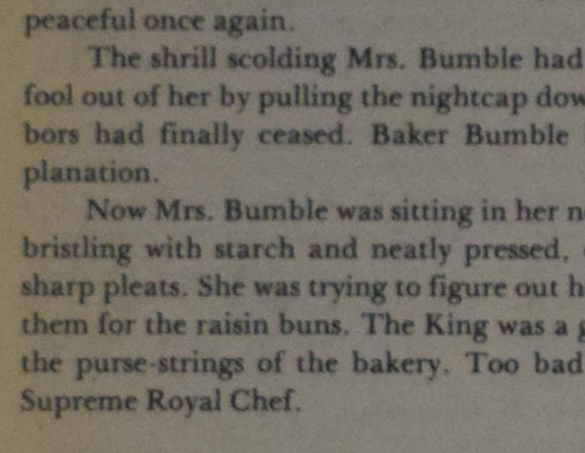
"That door ought to be kept shut. Putting a crooked stick under it—it's enough to make you pull your hair!"

116. Then she hastened on to the well.

Baker Bumble pulled his head back inside. "I can't let her see me," he thought, "or else I'll get another scolding. But I'd better keep an eye out to make sure she doesn't step on the door when she returns. Then she'd really have reason to scream. I put that stick under it because one hinge is loose. If someone stepped on it now, he'd tumble into the cellar, door and all.

"Oh-oh, there she comes again. I'd better watch; if necessary I can always warn her not to walk on it. I'll fix it tomorrow; it's too dark now.

"Good! No need; she's already going inside and has forgotten the door. Soon I'll sneak down and put the stick back under it before someone breaks his neck."



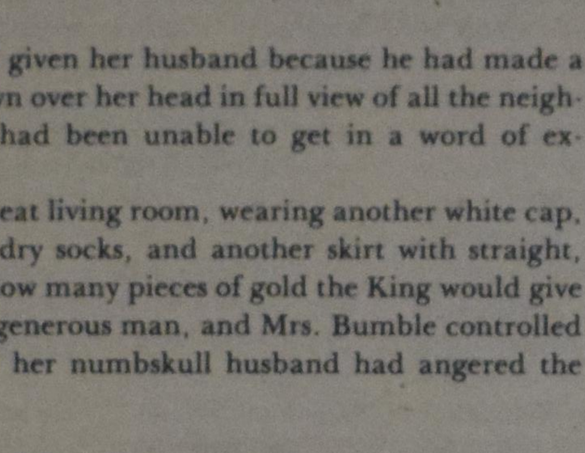
117. Baker Bumble again folded his hands across his stomach and settled back onto his bench, relaxing. He would listen just a little longer.

The songs of the birds began to die and the darkness began to deepen. But Baker Bumble wanted to listen until the last song had died out. Not for a moment did he let thoughts of his angry wife or raisin buns or chefs or tailors disturb him.

"Ah, those birds! Those wonderful little creatures!"

But what was that?

Yes, it came from beside the house. Heavy footsteps. The tramp of many feet entering the back yard. He stepped to the window. The footsteps should come around the corner any moment.

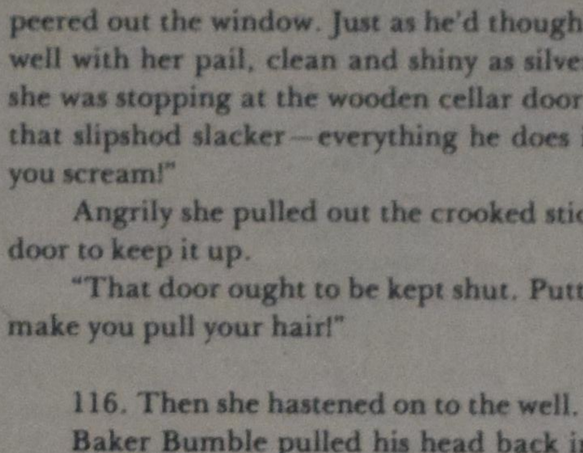


118. Oh, horrors! Baker Bumble's heart almost stopped in shock. It was the Commander-in-chief, the King's right-hand man who often rode beside him in the royal coach. What was he doing in the back yard? His saber was drawn and behind him came a squad of fierce grenadiers carrying muskets.

Oh, no! His wife . . . his wife . . . .

The frightened baker let himself fall back onto his bench, but in his shock, he sat too near the end. Thumpity-bump! Baker Bumble tumbled backwards on his rump.

"P-P-Prunella!" he squeaked, trying to call his wife. For suddenly he remembered her lost cap and the tailor and the insult to the foreign king. "Prunella!"



119. Suddenly . . . .

Crrra-ack! Crash! Clang-clankity-bang!

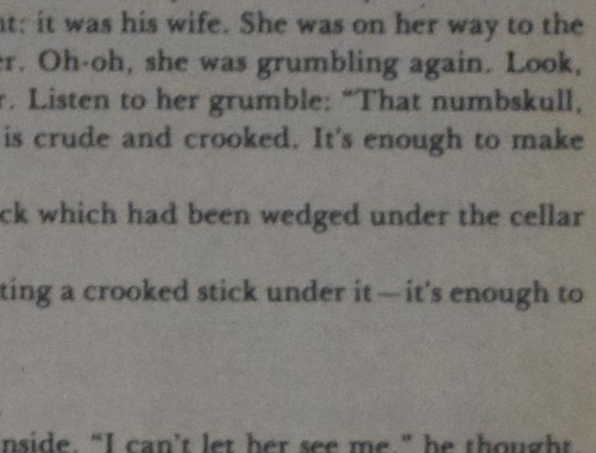
A deep voice bellowed, "Help! Help!"

The poor baker scrambled up from the floor in alarm.

What was happening down below? What was that crash and that bang? What was that thrashing? And who was hollering for help in the back yard?

Baker Bumble struggled to his feet and peered out the window.

In one glance he saw it all: the Commander-in-chief, the second most important man in the kingdom, had stepped on the cellar door and tumbled down into the cellar with all his heavy armor. Look, only his gold-plated helmet showed above the hole.



120. Terrified, Baker Bumble quickly started to pull back his head. Too late!

"Don't move, or I'll shoot!" shouted one of the grenadiers, aiming his musket right at Bumble's head.

Shoot? Was that soldier going to put a bullet through his head? A cold shiver went down his back; his round, rosy cheeks paled; and his teeth chattered in fright. He froze.

Four of the grenadiers bent over the stairwell to lift out their Commander. Without any luck. He couldn't climb out because his leg was pinned by the shattered cellar door. The Commander was stuck.

Copyright © 1979 Paideia Press

W&H VOORTMAN LTD • TRADITIONAL FAMILY BAKING QUALITY GUARANTEED •

Voortman Cookies
TRADITIONAL FAMILY BAKING

The King's College receives charter

by Wilma Vander Schaaf
Edmonton Editor

There is a strange law in the Alberta Statutes, which proved to be somewhat of a snag for those who worked for the incorporation of The King's College. This particular statute states that anyone wishing to be incorporated under a name that refers to royalty must receive permission from the Crown to do so.

It was considered unlikely that the Crown might give that permission to a college, given the historical context in which a college did, in the past, refer to royalty in its designation. However, it was decided to give it a try. A letter was composed and sent to Her Majesty, the Queen, by way of the Governor General of Canada. The letter stated, in effect, that although the name did not refer to the Crown but, to the King of Creation, Her Majesty's sympathy would hopefully be with a cause such as this. The letter was sent last spring.

On November 9, a reply arrived. Incidentally, this was the same day a committee of MLA's met to discuss the possibility (or perhaps improbability would be more appropriate) of chartering The King's College under this name. The letter read: "The Governor General, the personal representative of Her Majesty, the Queen, in Canada, acting upon the advice of the Secretary of State, has no objections to the use of the designation "The King's College" which the Christian College Association (of Alberta) proposes to establish."

On November 16, the Alberta Legislature gave third reading and its assent to Private Bill number 2, entitled: "The King's College Act," in popular terms called a charter. The sponsor of the bill was MLA Bill Mack.

After the first reading in the spring, further procedures were held up due to the election. This gave the supporters of The King's College time to do what they could. It was not only the good will of Her Majesty and her representative that helped the cause of the college. Many supporters wrote their MLA's; others gave good representation in behalf of the college. As Bill Mack said, "You people did your homework."

The private bills committee met on November 7 and asked many questions and received satisfactory answers as to what "King's" is all about. The result of this: unanimous approval for King's.

What does this mean for The King's College? "It means public recognition," Dr. Sid De Waal, president of King's replied." "It gives us the right to exist as an institution of higher learning. It gives us the right to give university level education and the right to grant degrees in the theological sciences."

"Furthermore, it gives us the opportunity to get the college designated as a college whose students can apply for Canada Student Loans." "However," Dr. De Waal emphasized, "it does not automatically include government funding — it does lay the groundwork for that."

Government funding is expected to become a reality in two years. Meanwhile, the college will rely heavily on the support of the members and friends of King's College.

An additional hopeful note was the announcement by the Honorable Jim Horsmen, minister of advanced education, made on November 15. The announcement said, in effect, that the government has decided to proceed with legislation to be introduced in 1980, whereby private colleges can become four year degree granting colleges.

In all this, let us not fail to give praise to the Royalty of royalties, the King of kings.

MCC encourages self help

The Global Self-Help Program of the Mennonite Central Committee (MCC) is a marketing outlet designed to provide meaningful employment to needy persons in less developed regions around the world. In buying goods from underprivileged people, MCC enables them to earn a living for themselves and their family and to start controlling their own future. Hence the name of the program.

It is set up to provide vocational opportunities to those persons who are handicapped, refugees, or who, because of some political or economic situation, are not able to earn a living in an ordinary manner.

The program is operated on a non-profit basis but, is self-supporting; it is not subsidized by MCC. Mark-up includes the cost of shipping, customs, and minimal overhead expenses, but no profits. The crafts people receive the financial benefits from items purchased.

Most projects are sponsored by national Christian groups or a number of church groups in a needy location, working together on a project. The craft projects are located in an area where there is a community development program with agricultural, medical, educational, social and religious programs. The craft program is an outgrowth of this.

In recent years the program has become more family oriented. More families and different members of the family are helping to produce the items.

More important than the fact that the people are earning an income is that the crafts people can gain a feeling of self-respect and personal worth, and a sense of controlling their own lives.

Such projects have an added benefit of preserving the native arts and skills which could be lost if the people did not have the added incentive of being able to do it for an income.

In Alberta, articles are received from Jordan, West Bank in Israel, Taiwan, Kenya, Philippines, Guatemala, Bangledesh, India, Saskatchewan Indians, Haiti, and Thailand.

Food for body and mind

Two essential ingredients for a student's active life, food and books, are also available at The King's College building. Although the premises serving these particular needs are found in the basement of the building, they become top priority when a certain type of hunger strikes.

Mrs. Jenny Aarsen manages the cafeteria. She spends five hours a day there, from about 9 a.m. till 2 p.m. She serves coffee with muffins, tarts, or donuts. Lunch consists of soup, sandwiches, and occasionally salads or hot dogs.

She enjoys her work at the cafeteria, she says, because after managing a household for most of her life, she now continues to enjoy being her own boss.

The cafeteria is naturally a place for student bull sessions. Jenny Aarsen likes to keep up with student activities as well as the latest jokes.

It is gratifying to her to serve the needs of what she calls, "the inner person," in a place where the mind is probably stressed.

Mrs. Reta Haarsma is fulfilling a longtime dream of running her own bookstore. She loves working with books. Serving mostly a student body, she automatically keeps up with their interests.

Textbooks are sold there, as well as other informative books, devotional guides, calendars and even stationery supplies for those who write home occasionally. Reta sells a good variety of books, appealing to adults and children as well as students.

Reta is at the bookstore three days a week, Tuesday, Thursday and Friday, from 10 a.m. till 3 p.m. The store is also open on Monday and Wednesday afternoons from 1 p.m. till 3 p.m. Miriam VanderKooi, a King's student, manages the store during these hours.

At present the bookstore has a display of crafts from the Mennonite Central Committee's self help program. Anyone wishing to buy reasonably priced, creative gifts, while supporting poor people in the Third World countries, should pay a visit to the book store at The King's College.

we're the one!

. . . We're CJVB, Vancouver's only radio station to serve all Canadians - including those fortunate enough to speak more than one language. Our music, news and interviews reach all of Vancouver, the mid-Fraser Valley and most of Vancouver Island. Tune us in.

cjvb ALL CANADIAN 1470 RADIO

Christmas shopping is a pleasure at

Filman's
MEN'S WEAR

Mount Royal Plaza,
Burlington

Let us help you with all your fashion needs for this special season. It will be a pleasure serving you.

Yours very truly,
Jack Van Der Laan,
Manager

Christmas store hours will be in effect beginning Monday, December 10th.

Support our advertisers

HOFSTEDE HOMES Ltd
EDMONTON
Telephone: 464-2777
—General Contractors—
Custom & Pre-Built Homes

jmb
ENGINEERING AND MANUFACTURING LTD.
- Specializing in 2D and 3D custom engraving.
- Steel stamps
- Signs

1610A Clark Dr.
Vancouver, B.C.
V5L 4Y2
JOHN PETERS
Phone: 251-4228

ST. ALBERT BAKERY
Well-known for its fine quality of:
Bread ★ Buns ★ Cookies ★ Pastry ★ Cakes ★ Etc., etc.
't is worth driving an extra mile!
ART VAN SLOOTEN
10 Perron Street, St. Albert, Alberta, T8N 0T4 — Phone: 459-6257

HOLLAND TAILORS LTD.
Specializing in Ladies' & Men's Alterations
We finish pant bottoms while you wait
JOHN JONGENS Phone: 429-3932
10165 — 102 Street (Downstairs), Edmonton, Alberta, T5J 0W2

DICK BOSECKE
Alberta Drafting Services
3525 — 133 Avenue,
Edmonton, Alberta T5W 1P7
Phone: 479-3526

OLD COUNTRY CLOCK & GIFT SHOP LTD.
Diamond Settings Our Specialty
Bulova • Accutron • Caravelle • Grandfather Clocks • Mantel Clocks
Wall Clocks • Diamonds • Jewellry
Dresden Porcelain • and European Gift-ware
Phone: 428-7667, Edmonton — Jan Verhagen

Dutch Mill BAKERY LTD.
Two locations to serve you here in Edmonton
Featuring the finest
- Homemade Bread
- Delicious Cakes
- Homestyle Cookies
- Fancy Dutch Pastries

Special Discounts on Freezer Orders
12138 — 66 St. Phone: 471-2291
8035 — 104 St. Phone: 433-5353
Remember — Dutch Mill on the label means quality on the table!

QUALITY LITERATURE
The King's College Bookstore
10020 — 108 St., #104,
Edmonton, Alberta
Rita Haarsma Bus: 428-7030
Manager Res: 484-4530

DOST AUTO REPAIR LTD.
For all minor & major repair work — licensed mechanics
12421 — 67 St., Edmonton, Alberta T5B 1M2
(403) 471-2449
Openings for licensed mechanic

EDMONTON AND AREA REAL ESTATE
A.E. LePAGE Melton
JOHN LUDWIG
15512 Stony Plain Road
Bus: (403) 489-2551 — Res: (403) 487-5884
NEDERLANDS OF ENGELS

Van Vliet Insurance Ltd.
For all kinds of insurance, with a personal touch.
John & Nell Van Vliet
8204 — 149 St., Edmonton,
Alberta T5R 1B2.
Tel: 489-8080

HOME MADE STYLE
Bread • Buns • Pastry • Cookies
HANDY BAKERY
8660 — 118 Ave.,
Edmonton, Alberta.
Tel: 477-8842
We specialize in wedding cakes

Coronet Electric Ltd.
4527 — 101 St.,
Edmonton, Alberta.
Commercial, Residential and Industrial Wiring.
Res: 455-8026 • Bus: 436-5680

N.A.W. Development Ltd.
Building Contractor
For Offices and Warehouses
commercial — residential — renovating
Phone Henry Siebenga
467-3619
Edmonton, Alberta

Vander tol's Auto Service Ltd.
licenced mechanic
air conditioning service
oil change — lubrication
wheel balancing — tune-ups
carburators — brakes
12530 - 1198 Ave., Edmonton
Tel: 454-2220

Ralph Eerkes
Painting and Decorating Ltd.
Residential — Commercial
Phone: 452-5698
13104 — 159 Street,
Edmonton, Alberta.

Country Wide Real Estate
Specializing in farm and land development.
Contact:
Bill Nywening • 937-5360
Edmonton, Alberta

ADA REALTY LTD.
6519 – 112 Ave.,
Edmonton. T5W 0P1.
Tel. 471-1814
Sid Vandermeulen
Contact us first when you think of moving west.
Het vertrouwde adres.

Han's Floorcoverings Ltd.
sales and instalation
carpet • linoleum • ceramic
free estimates
J.J. (Hans) Velsink
11211 — 36 Street,
Edmonton, Alta.
Phone 474-7407

Cal's Drywall
Drywal taping texturing
Cal Bruinsma
11815 - 56 Street,
Edmonton, Alta.
Phone: 477-2739

Canada Life
Assurance
Francis Ruit
Business 428-0211
ntative
Residence 487-1717
Edmonton

Automotive & Industrial Works Ltd.
Automotive and Truck Cooling System
Repairs and Service
Our specialty!!
Manager
E. Van Ry
Pulling a trailer?
Have a transmission cooler installed for a trouble free holiday
Phone: 454-4714 — 454-8026,
13320 - 126 Avenue, Edmonton
T5L 3E1.

Van's Meat Supply Co. Ltd.
Fresh Meats ■ Freezer Meats
Dutch Style Sausages ■ Holland Herring ■ Imported Dutch Cheese ■ Fresh Witlof ■ Smoked Eel ■ Mackarel, during Winter Months
See our Nice Selection of Chocolates, Letters, and Gifts.
9328 Jasper Ave., Edmonton, Alta.
Tel: 424-6096

Carpetings Cleaning Edmonton (1979) Ltd.
J. Bosch 973-3956 • P. Jager 483-5833

CAT ELECTRIC LTD.
All kinds of Electrical Installations — (free estimates)
5819 — 119 Ave.,
Edmonton, Alberta
Phone: 471-4997

Oort's Heating and Sheet Metal Ltd.
Air Conditioning • Furnaces
Ducting • Sales • Installation
• 24 Hour Service
JOHN OORT
Phone: (403) 922-4141

For the best in
Christian books and records
—Douwe and Joan Postma—
Christian Book Service
10705 — 135 Street,
Edmonton, Alta. T5M 1J7
Phone: 453-2096

Veld's Auto Body Ltd.
All types of auto body repairs and painting
Insurance work our specialty
Tel: 483-0392, 483-0393, Home: 455-5286
10025 - 169 Street, Edmonton, Alta.

"The Northway is the best way"
Northway
TV and Radio service
12427 - 97 St., Edmonton
Phone: 474-5837

SEASON'S GREETINGS

Antonides: Wij wensen familie en vrienden gezegende Kerstdagen en Gods onmisbare zegen voor 't nieuwe jaar.
Mr. & Mrs. H. Antonides,
404 Geneva St., St. Catharines, Ont.

Bouwers: Instead of cards, to family and friends we hereby extend our best wishes for a blessed Christmas and a happy New Year.
Ralph & Hanna Bouwers,
70 Maple Cres., Orangeville, Ont.

Buisman: Jan en Florence wensen alle familie leden, vrienden en kennissen een gezegend Kerstfeest en een gelukkig Nieuwjaar.
74 Skyway Village, Palmetto, Florida 33561.

Colyn: We wish all our friends and relatives a blessed Christmas and a happy and prosperous New Year.
Wm. & Margaret Colyn & family,
Welland port, Ont.

de Bruyn: Wij wensen al onze familie en vrienden een gezegend Kerstfeest en een voorspoedig Nieuwjaar.
Mrs. G. de Bruyn en familie,
Grimsby, Ont.

Draaistra: We wish all our relatives and friends a very blessed Christmas and a happy New Year.
Mr. & Mrs. Thomas Draaistra,
2 Rossmore Rd., Apt. 301, Grimsby, Ont.

Glasbergen: We wish all our relatives and friends a blessed Christmas and a happy New Year.
Pete & Hilda Glasbergen,
Fenwick, Ont.

Groot: God geve de 3 geslachten na ons en verdere familie en vrienden een gezond en gelukkig 1980.
Dit is de bede van Norman en Nel Groot,
35 Tofield Cr., Rexdale, Ont.

Guetter: We wensen onze familie en vrienden een gezegend Kerstfeest en Nieuwjaar.
Jan en Nel Guetter,
R.R. #5, Clinton, Ont.

Haagsma: We wish all our relatives and friends our best wishes for Christmas and God's continued blessing for 1980.
John & Joanne Haagsma & family,
R.R. #8, London, Ont.

Hagen: Conrad & Margje Hagen wish all their friends and family a blessed and merry Christmas and God's blessing for the New Year.
607 - West 5th St., Hamilton, Ont.

Hessels: We wish all our relatives and friends a blessed Christmas and the Lord's blessing for the coming year.
Tim & Anna Hessels & family,
R.R. #3, Welland port, Ont.

Hiemstra: A. Hiemstra wenst familie, vrienden en kennissen Gods onmisbare zegen toe voor de komende feestdagen Kerst en Nieuwjaar.
Shalom Manor, 112 Bartlett Ave., Grimsby, Ont.

Hiemstra: We wish all our relatives and friends and seamen a blessed Christmas and a happy New Year.
Cor Hiemstra & family,
5363 Canada Way, Burnaby, B.C. V5E 2N5. (chaplain assistant).

Hiemstra: Mr. & Mrs. S. Hiemstra, Oshawa, wensen al hun vrienden en familieleden een gelukkig Kerstfeest en een gezegend 1980.

Horinga: Mr. & Mrs. Henk Horinga and family wish all their relatives and friends a blessed Christmas and a happy New Year.

Janssen: We wish family, relatives, friends, a very good Christmas season and 1980, that it be filled with happiness and contentment.
H. & C. Janssen,
13th St. Louth, Jordan Station L0R 1S0.

Joustra: I wish all my relatives and friends a most blessed Christmas and a happy New Year.
Mrs. W.G. Joustra,
302 - 4275 Grange St., Burnaby, B.C. V5H 4A9.

Kiers: Mrs. R. Kiers wenst alle kinderen en kleinkinderen, familie en vrienden een gelukkig Kerstfeest en een gezegend Nieuwjaar.
Sunset Homes, Apt. 106, 2 White St., St. Catharines, Ont.

Kits: "Wij wensen familie, vrienden en bekenden, gezegende Kerstdagen en een voorspoedig 1980."
Mr. & Mrs. H.J. Kits,
64 Arb Close, Red Deer, Alta. T4R 1A8.

Kort: We wish all our friends and acquaintances the Lord's blessing at Christmas and his loving care and guidance for New Year.
Simon & Bep Kort,
35 Diana Ave., Grimsby, Ont.

Louter: We wish all our relatives and friends a blessed Christmas and a happy New Year.
Herman & Grace Louter & family,
St. Catharines, Ont.

Maas: Thys en Neely Maas wensen familie en vrienden een gezegende Kerstdag en Gods zegen voor Nieuwjaar.
13 Sullivan Dr., St. Catharines, Ont. L2N 1K3.

Odolphy: "Bringing you the seasons Best Wishes." And may Jesus Christ be our Light this Christmas and throughout the New Year!
Also, I would like to express my thanks to so many of you for what you did for me in so many ways, to help and comfort me during this past year.
I would also extend to you the warmest greetings from Rens's sisters Geesje and Antje from South Africa.
Eise Odolphy,
1199 Pontiac Dr., Sarnia, Ont.

Pasma: We wish all our relatives, friends and acquaintances a blessed Christmas and a happy and prosperous New Year.
Mr. & Mrs. G. Pasma & family.

Poortinga: We wish all our relatives, friends and acquaintances a blessed Christmas and New Year.
Henk & Joanne & family,
St. Catharines, Ont.

Rumph: We wish all our relatives and friends the joys and blessings of Christmas and God's guidance throughout 1980.
Henry & Lammie Rumph,
R.R. #1, Grimsby, Ont.

Schenk: To all my relatives and friends I wish you God's blessings for Christmas and a happy 1980.
Mrs. R. Schenk,
191 Mountainview N., Georgetown, Ont.

Vandenberg: To all our relatives and friends, a merry Christmas, and God's blessing for the coming year.
Mr. & Mrs. J. VandenBerg,
R.R. #1, Caister Centre, Ont.

VanderLoo: Mrs. J. VanderLoo wenst familie, vrienden en kennissen Gods onmisbare zegen toe voor de komende feestdagen Kerst en Nieuwjaar.
Shalom Manor, 112 Bartlett Ave., Grimsby, Ont.

van Vliet: Wij wensen onze vader en moeder Johannes en Aaltje Snoeijer (nee Bruulsema), Strathroy, Ont. schone Kerstdagen toe en een schitterend Nieuwjaar.
A song of Ascent. "Die op de Heer vertrouwen zijn als de berg Zion die niet wankelt, maar blijft in eeuwigheid" Psalm 125:1.
Lammie & Joop van Vliet (Snoeijer); Alice C.; Joyce H., Henry J., Debbie L. Lof zij het Lam, halleluja.
Coaldale, Alta.

van Vliet: Wij wensen onze vader en moeder Hendrik en Johanna van Vliet (nee Prins), Strathroy, Ont. schone Kerstdagen toe en een schitterend Nieuwjaar.
A song of Ascent: Psalm 125:1 "Die op de Heer vertrouwen zijn als de berg Zion, die niet wankelt, maar blijft in eeuwigheid.
Lammie & Joop van Vliet (Snoeijer); Alice C., Joyce H., Henry J., Debbie L., Lof zij het Lam, halleluja.
Coaldale, Alta.

Van Soelen: Mr. Cor Van Soelen and children wish all their friends and relatives a blessed Christmas and God's nearness in the year to come.
448 Welland Ave., Fenwick, Ont.

Van Harten: Mrs. Grietje Van Harten wenst al haar familie en vrienden een gezegend Kerstfeest en Gods onmisbare zegen voor het nieuwe jaar.
R.R. #7, Blossom Ave., Brantford, Ont.

Van Marrum: We would like to wish all our relatives and friends a very merry Christmas and a joyous New Year.
Gerlof & Tina Van Marrum; Harry & Annette Van Marrum; Thomas, Teresa, Andrew.

Van Marrum: Peter & Dora Van Marrum wish all their relatives, friends and clients the Lord's blessing for Christmas and the coming New Year.
Smithville, Ont.

Veenhof: Wij wensen al onze kinderen, familie en vrienden gezegende Kerstdagen en een gelukkig Nieuwjaar met Gods nabijheid.
Mr. & Mrs. Wm. Veenhof, Sr.,
Bradley St., St. Catharines, Ont.

Verburg: Mr. & Mrs. H. D. Verburg, wishing family and friends a blessed Christmas and New Year.
1176 Bellview Cres.,
Burlington, Ont. L7S 1C7.

Visscher: Peter & Willy want to wish their family and friends a blessed Christmas and a happy New Year.
R.R. #1, Hay (near Exeter), Ont. N0M 1W0.

Zietsma: I would like to wish all my relatives and friends a joyous Christmas and the best in the coming year.
Fred Zietsma,
554 Dynes Rd., Burlington, Ont.

Zylstra: We wish all our family and friends a blessed Christmas and 1980.
Paul & Wilma Zylstra (nee Doornenbal),
872 Upper Gage, Apt. 101, Hamilton, Ont. L8V 4K6.

Christmas 1979
New Year 1980

Speelman's Bookhouse would like to take this opportunity to wish all acquaintances and business associates a very blessed Christmas and the continuing nearness and joy of our Saviour in the coming New Year.
Let us remember the Birthday of our Jesus with Christian celebration and togetherness.

Luke 2: 11 *For Unto you is born this day in the city of David, a Saviour, which is Christ the Lord.*

Hymn 346: 1, 6 *Christians, awake, salute the happy morn*
Where·On the Saviour of the world was born.
Rise to adore the mystery of love
Which hosts of angels chanted from above.
Then may we hope, angelic hosts among,
To sing, redeemed, a glad triumphal song.
He that was born upon this joyful day
Around us all His glory shall display.
Saved by His love, incessant we shall sing
Eternal praise to heaven's almighty King.

Christian Greetings,
Speelman's Bookhouse Ltd.
Mr. & Mrs. P. Speelman and Staff.

With them the joyful tidings first begun
Of God incarnate and the Virgin's Son.

— The wrong Christmas ad was placed in last week's issue —

hank's
Residential
Commercial
PAINTING & DECORATING LTD.
QUALITY WORKMANSHIP
HANK ROSENDAL 476-1490
"SEASON'S GREETINGS"
JIM VRIEND 455-3786

Shalom

ALL OF US AT VALENTINE WISH YOU A
blessed Christmas and New Year

Valentine Travel Service Ltd.,
323 Moore Ave., Toronto, Ontario M4G 3T6
429-2222

What is a Christian Liberal Arts Education?

1. What is a Christian "liberal arts" education?

A Christian liberal arts education aims at preparing the student to live the life of faith in contemporary society. To meet the challenging task of transforming that part of culture or society in which he will find himself, the student must understand this society; its sources; roots; values, aims and ideas; and allegiances. To be an effective servant of God and of fellowman, he must learn from his society and be a discerning critic of it. The primary focus of a Christian liberal arts education is on teachers and students working together in various scholarly disciplines and scientific studies while directed in their inquiries by the Word of God. A Christian liberal arts education is not, primarily, a vocational education; but for the frequent and rapid changes in careers that advanced technology helps to bring about, a broad liberal arts education is a better way to prepare for tomorrow's job market.

2. What programs and majors does Calvin offer?

Calvin offers bachelor's degree programs in the following areas:

Accounting	Economics	Physical Education
Art	English	Physics
Biology	French	Political Education
Business	German	Psychology
Chemistry	History	Religion & Theology
Classical	Mathematics	Sociology
Computer Science	Music	Speech
Dutch	Philosophy	

Pre-professional training is available in the following areas:

Agriculture	Forestry
Architecture	Natural Resources
Engineering	Nursing

Calvin offers degree programs in the following professional areas:

Dentistry	Medicine
Education	Ministry
Law	Special Education
Medical Technology	

*There are programs at Calvin to prepare students to enter directly into professional or graduate school, in Canada as well as the U.S.

3. Should I take Grade 13 before coming to Calvin?

Basically, the only advantage to taking Grade 13 first is a financial one. It is true that Grade 13 courses transfer to Calvin for first-year credit, but most often, Grade 13 course content is not equivalent to freshman course content. That is to say, by taking Grade 13 courses, a student will be exempted from some of his core requirements, but usually is not exempted from courses that make up part of his major concentration requirements.

For example, by taking Grade 13 Biology, a student fulfills his biology core requirement (Biology 111, 115, or 121) but if he wants to major in Biology, Medicine, Engineering, or any field related to Biology, he is advised to begin with 100-level courses, just as any student entering Calvin after Grade 12. In addition to the above, by taking Grade 13, a student is cutting down his opportunity to take electives (courses outside of his requirements) because he has less time (3 years) in which to complete a major and the liberal arts core requirements. For some students the social and institutional adjustments in coming to a new school as a second year student, are definite disadvantages.

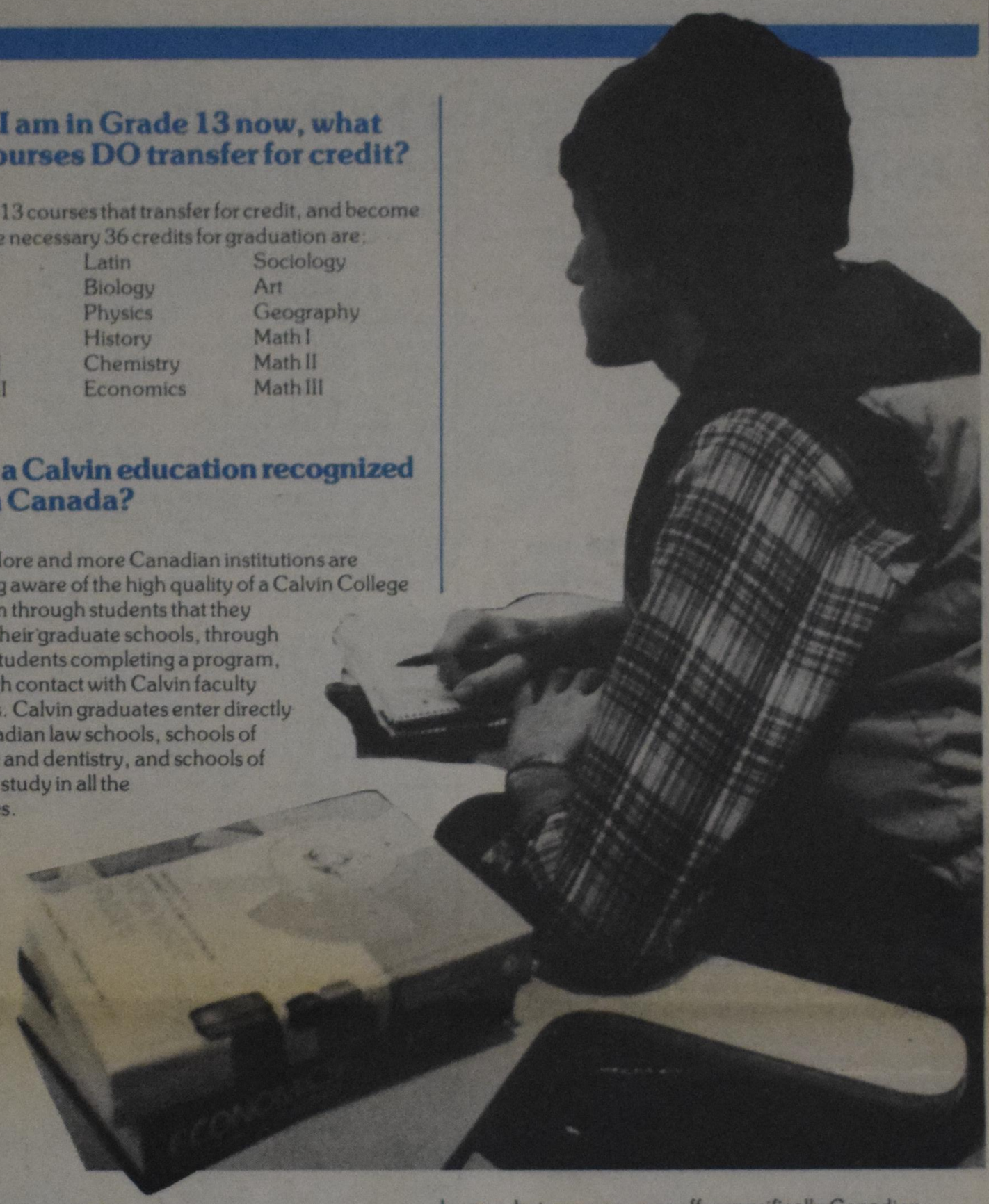
4. If I am in Grade 13 now, what courses DO transfer for credit?

Grade 13 courses that transfer for credit, and become part of the necessary 36 credits for graduation are:

English I	Latin	Sociology
English II	Biology	Art
French I	Physics	Geography
French II	History	Math I
German I	Chemistry	Math II
German II	Economics	Math III

5. Is a Calvin education recognized in Canada?

Yes. More and more Canadian institutions are becoming aware of the high quality of a Calvin College education through students that they enroll in their graduate schools, through transfer students completing a program, or through contact with Calvin faculty members. Calvin graduates enter directly into Canadian law schools, schools of medicine and dentistry, and schools of graduate study in all the disciplines.



6. Are teaching degrees acceptable in Canada?

Students interested in teaching in Canada are able to meet all of their teaching licensing requirements at Calvin.

ONTARIO:

Calvin students are often hired directly upon graduating by Ontario Christian School boards. Provincial requirements state that teacher training must include 30 semester hours (one complete year) of professional training plus 120 semester hours (four years) of liberal arts and science courses, for both elementary and secondary public school teachers. The Master of Arts in Teaching Degree at Calvin does provide a way for Ontario students to meet Ontario requirements. (Note. Ontario students with Grade 13 credits transferred to Calvin will be required to take additional studies if they desire their employment in Canadian provinces.

ALBERTA:

All teachers must complete four years of study at the university level of which 30 semester hours must be professional education courses.
(This does not include practice teaching.)

BRITISH COLUMBIA:
Same as Alberta.

7. What courses at Calvin have specific Canadian content?

The emphasis in courses at Calvin is a Reformed, Christian perspective, not a national or nationalistic one, but some courses offer specifically Canadian studies. These are Canadian History 215, Canadian Political Science 210, an Interim course in Canadian Literature, and in Interim in French-Canadian Literature.

8. Should I study at Calvin for one or two years, if I do not want a degree?

Of course! Immediate entrance into the job market is often a difficult experience for high school graduates. A Christian liberal arts education is a broadening experience for all people. To be of service to God, and to the community of believers, is to have a Christian vision in the midst of society. It is hard work to be in the world yet not of it, to "test the spirits" and the times in which we live, but it is the business of a Christian education to prepare young people to do that.

9. What is the Calvin admission policy for Quebec students?

For students who desire admission to the freshman level at Calvin, the students should complete one year of CEGEP beyond the secondary school or have completed the Grade 12 Senior High Certificate. We will consider those students with good academic potential who have completed only Grade 11. These students must support their requests for admission with recommendations from three sources:

(1) pastor's recommendation
(2) a recommendation from a school official
(3) an interview with a Calvin alumnus who then provides a supporting recommendation.

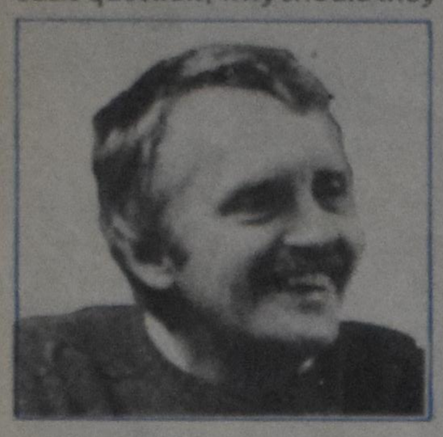
However, we recommend that Quebec students continue in their high school program for an extra year beyond Grade 11, or enroll in the CEGEP programs for one year before seeking admission to Calvin.

Calvin College

Teaching Perspectives at Calvin College

Opening Doors

How ought Reformed Christians approach the teaching and study of language in general, and of foreign language in particular? Or to ask an even more basic question, why should they be involved in such



Dr. Wallace Bratt, Germanic Languag Department

study at all? These questions quite obviously touch the heart of the work in which my colleagues and I, in the foreign language departments, are engaged, and as such, they press in on us with urgency. I want to share with you, two fundamental convictions which help shape our response to these questions.

First, we are called to teach and study language with sensitivity and respect, for it is an essential aspect of God's unique bequest to man. It is true, of course, that each of us frequently "speaks," as it were, without words — through gestures, a sign, a smile, or perhaps a deed silently done. But it would be erroneous to view man's ability to use words as merely one among a host of God's good gifts. Instead, it is important that we Christians see that in creating man as a speaking creature, God singled him out as unique, as one capable of thinking His thoughts after Him, as one endowed with the potential for living in fellowship with Him and with other men and women. Thus language is more than a systematic complex of sounds and symbols; it lies at the very core of man's God-given uniqueness, and as such, ought to be handled with reverent regard.

Second, just as language in general is essential to man's uniqueness, each specific language also bears its own singular stamp. As such, its study offers the Reformed Christian student the opportunity to develop a broader visit of the scope of God's revelatory work in the world. Those of us who have had to come to grips with a second language know full well that one cannot separate language from culture, for language both reflects the uniqueness of a given culture and helps constitute that culture. Thus the study of a second, or "foreign," language provides us with more than merely a second complex of sounds and symbols. It affords us a veritable doorway into a second area of God's creation, and in so doing, forces us to come to terms, at least in a beginning way, with both the variety of His work and with the related insight that His good gifts extend beyond the boundaries of our own narrow cultural horizons.

Thus my colleagues and I are convinced that through foreign language study, Christian students can be helped toward a more valid perspective on themselves and toward a deeper appreciation of the fullness of God's creative splendor as it is shown in the diversity of cultures and languages.

It is true, of course, that most college students never attain total mastery of a second language, for such mastery demands measures of time and experience, not at the disposal of most of them. Even elementary- and intermediate-level foreign language study, sensitively done, however, can at least begin to open the doors which keep us from proper self-awareness and which shut us in from a more adequate appreciation of the richness of the creation. And having come to appreciate the uniqueness of alternative languages and cultures, we Christians also will of necessity find ourselves in a position of increased awareness and responsibility in regard to the Biblical call to dominion and service which transcends the limitations of the relatively small world into which most of us were born.

On Being God's Person in Technology

Technology's Creative Dimension

As professionals whose central tasks are intimately related to creative design, engineers and architects are very close to God's mandate to have thoughtful stewardship over His lovely design — His very own creation. Not only has our creator-designer God "given" us His world, He has also made us in His image and thereby given us power and potential as creator-designers in our own modest, yet significant, fashion. This exciting ability to bring together previous experience and perception with new combinations to produce something innovative and original is a dynamic earmark of God's likeness in man. Thus man, properly viewed in this context, may himself be a creator-designer, under God, with sensitivity and responsibility.

Technology's Knowledge Needs

Technologists do not design in a vacuum — they must attempt to wisely solve problems for their society; a real-life, immediate, here-and-now society. The presumably "technical" problems have inherent philosophical, sociological, political, and economic facets. Therefore, to properly design for his society — for his neighbors and if you will — the technologist must have thorough knowledge of matters technical and societal. To design appropriately one must have intimate knowledge of people and their needs — needs, not just wants.

Technology's Compassion Possibilities

But more than knowing is required: The Christian technologist must love that society in concerned and empathizing action related to the long-range (not merely immediate) good of his neighbor. The Christian serving his society in this role brings to bear his office as neighbor freighted with all its Biblical significance. And here can be the occasion, through care-filled design, for liberating one's isolation, and the like: a healing, liberating ministry. Here too lies the too perennial struggle of self versus un-self, because, as does all of life, so too technology illustrates man's natural propensity for introversion — witness our poisoned environment and plundered natural resources.

We at Calvin believe, technological growth should properly be cultural and spiritual growth as well. This area of human enterprise must be harnessed to the Kingdom.

Calvin's Engineering Program

Dr. James P. Bosscher Professor of Engineering, Calvin College

Approaches to "Knowing" Needs

First, with respect to a knowledge of one's society, we try to expand a student's awareness and sensitivity to his neighbor through courses such as economics, psychology, sociology, literature, history, and political science. Later on, this may be more explicit and immediate such as an exposure to anatomical mechanics, market surveys, or environmental studies.

Training for Caring

The creator-designer, as God's man in this role, must have real insight into being "neighbor" to his society. Curricular offerings which speak to this empathizing aspect are: philosophy, literature, religion and theology, and engineering design. These and other courses which speak of life-style, values, and moral decision-making are vital to Calvin's training of Christian professionals.

Experiences as Creator-designers

Engineering communication and design naturally fit into a curricular approach, put-it-all-together, problem-solving experiences in real-life projects under the tutelage of a service-oriented faculty. For freshmen this means design projects in which the outcome is a report complete with text and drawings. Problems may include the design of a kitchen for use by the blind (architect's) or the design of cabin plumbing for rapids winterization and dewinterization at an inter-city youth campus (engineer's).

In addition to the freshman design experience, the sensitivity for the responsibility toward our society is also indicated in the formal engineering courses where it becomes natural and productive to do so. It might be in a materials science course where responsibility to structural integrity or resource management are intrinsic to the subject matter.

The final in-school experience is a team project at the third-year level which involves a problem whose "solution" is researched, designed, built, and tested and is meant to focus the whole gamut of student knowledge on an actual societal need and provide an operational answer. Recent illustrations of this type of project at Calvin would be a bottle-smasher for rapid desification of bottles in a resource recovery situation by municipalities or organizations or a combination can-smasher, delabeler for similar use. Both of these items are high-capacity and low-cost devices for everyday use; their plans are being shared all over North America.

A Step Beyond

Distinct from Calvin, yet related to its people, we have set up a non-profit recycling effort which 1) uses the technology produced by our students; 2) provides a resource recover action for our community; 3) employs the difficult-to-employ such as wards of the court, the handicapped, and inner-city teenagers; and 4) provides continuing design projects in intermediate recycling technology for technologists-in-training.

Financial Aid Information for Canadian Students at Calvin College

During the last several years, college costs have risen rapidly — faster than student wages and earnings. It is no longer possible, in most cases, for a student to earn enough money for a year of college and a full-time summer job and a part-time job during the school year. Consequently, students have become more dependent on parents and other sources in meeting college expenses.

Since many parents are not in a position to provide their son or daughter with the assistance they need for college, a number of financial aid programs have been established to supplement what the parents can provide. Calvin has established a Calvin grant program to assist students with part of their college expenses and we give first consideration for jobs on campus to students who are not able to meet their expenses in other ways. In addition, Canadian students can borrow money from the government in the Canada Student Loan Program. These loans are interest free to students while they are in school and do not require repayment or accumulate interest until six months after the borrower leaves school.

Calvin also continues to provide academic scholarships to students with good academic records, i.e. B+/A- or better and Denominational Grants (reductions in tuition) to students who are members of the Christian Reformed Church. The academic scholarships range from $150 to $500; the Denominational Grants for this year are $540 for students from Ontario, Manitoba, and Quebec and $620 for students from other provinces.

During the past school year, there were 266 Canadian students at Calvin who received money in one or more of these programs. The breakdown is as follows:

	Number	Amount
Academic Scholarships	47	5,850
Calvin Grants	167	131,427
Canada Student Loans	147	173,776
Part-time Jobs	192	118,286

In addition, virtually all of the Canadian students receive a Denominational Grant, since most of them are members of the Christian Reformed Church

Typical Costs

Tuition	$2680
Room and Board (on-campus)	1380
Books	200
Personal Expenses	450
Transportation	400-650

(Note: CRC students receive reductions in tuition of $540 or $620.)

The Exchange Rate

The practice of helping needy students is also followed relative to the exchange rate on the Canadian dollar. This fluctuated between 15% and 18% last year. We do not have sufficient funds to provide an across-the-board adjustment to all Canadian students, but have been meeting part of the increased cost for those who, together with

their parents, are least able to make this additional expense. Last year we provided $48,930 to Canadian students to offset the exchange loss.

How the Process Works

Grace is a junior from Hamilton, Ontario and comes from a family of three children. Her parents' income is $25,200 ($21,000 — father's earnings; $4,000 — mother's earnings; $200 — dividends and interest), and they pay $2,500 in tuition for the other children. The parents have assets of $35,000 — a $50,000 home with a $20,000 mortgage and $5,000 investments and bank accounts.

Grace's expenses are estimated for the year as follows:

Tuition	$2,680
Room and Board	1,380
Books	200
Personal Expenses	450
Transportation	400
	$5,110

It is expected that Grace and her parents will be able to meet approximately $1,710 of this total. Her aid from Calvin would be:

Denominational Grant	$ 540
Calvin Grant	1,200
Part-time job	800
	$2,540

She needs approximately $850 additional in a Canadian Student Loan to meet the balance of her expenses.

How to Apply for Financial Aid and Admissions

Students who want to be considered for this aid must file these forms:

1. **An application for a part-time job**. New students receive this application form with their application for admission; current students can pick up an application from the Financial Aid Office of the college.

2. **A Financial Aid Form**. This form collects information about the financial circumstances of the family and is evaluated by an independent agency to determine how much money a student and his family can reasonably be expected to contribute for a year in college. These forms will be available at the Christian high schools in Canada or from the college after January 1.

3. **An application for a Canada Student Loan**. These forms are available from the provincial office of education. Your local high school or college can give you the appropriate address to contact.

4. **An application for Admissions.** To receive applications, contact your high school counsellor or either Calvin's Toronto or Grand Rapids office.

Aileen Van Beilen graduated from Calvin in 1978, with a B.A. in History. Aileen is an admissions counselor for Calvin in Canada. Her office is at 455 Spadina, #210, Toronto, M5S 2G8. Phone: 416-593-1413.

COR · MEUM · TIBI · OFFERO · DOMINE PROMPTE · ET · SINCERE

Calvin College

Admissions Office
Grand Rapids, MI. 49506
(616) 949-4000

Sarnia native edits Calvin's paper

Grand Rapids, Mich. — She sits cross-legged and barefoot at her editor's desk on this warm day, her legs entwined in a billowy skirt. Between bites of a fishwich, the new Calvin College *Chimes* editor, Penny Rozema, tells what the first week as editor was like. Editing a weekly student newspaper with a 3,500 circulation can be a harrowing experience.

"My confidence plummeted a week before," confesses Miss Rozema, a native of Sarnia, Ontario. "But once I started, I felt I had to remain calm and collected, and I was."

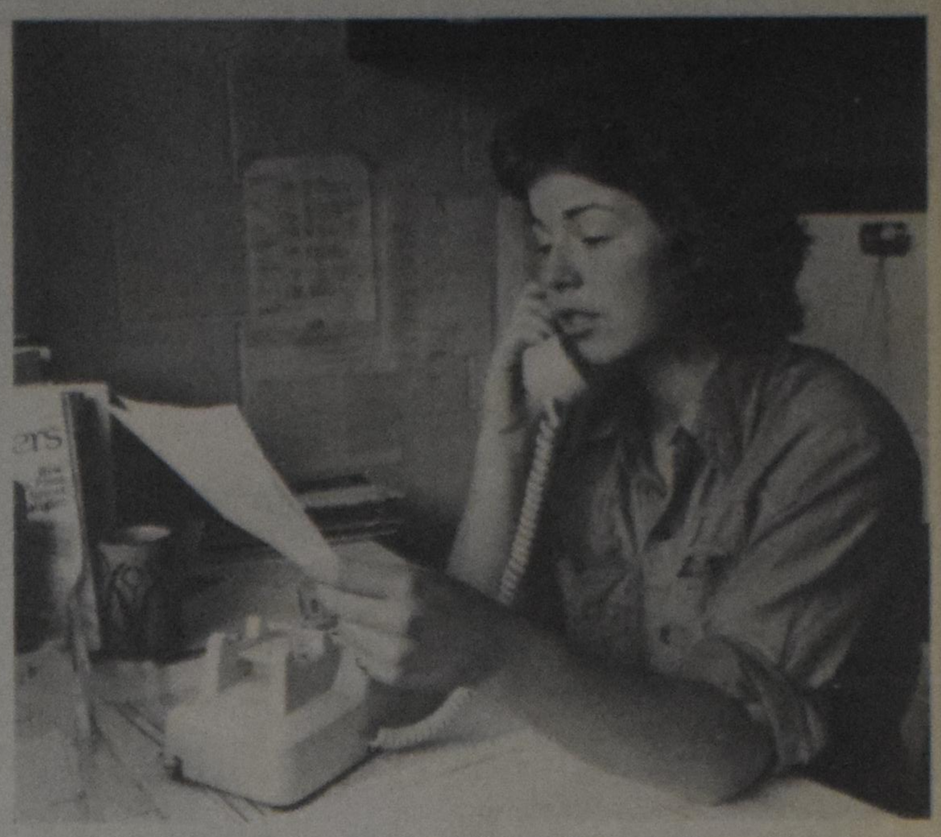
She maintained the calm until early morning hours during two production nights. Over 40 hours went into the first ambitious, 12-page issue. "It's something I really wanted to do." She shrugs and smiles, "I could have put in twice as much effort."

A graduate of Lambton Christian High School in Sarnia, she is the daughter of John and Jackie Rozema of Grace Street.

Miss Rozema, who worked during her junior year as a review editor for the paper, is also working on a double major in English and philosophy. She expects *Chimes* work will help prepare her for a career in magazine journalism. She and her staff want to put out a "really good, punchy paper." She told a fellow reporter, "*Chimes* must not only be a recorder of events, but a reflective, interpretive voice of the Calvin community. I want to infuse the paper with a degree of verve and animation that leaps out of every article, headline, editorial, and photograph."

She waited an "antsy" two hours for the first issue to be delivered. After a typesetting breakdown the day before, she was prepared for something drastic to happen. Sure enough, the printer explained there'd been another breakdown. When the *Chimes* finally came, she confesses no overwhelming exhilaration. "I thought, well, it's a newspaper, and not bad at that." A barrage of compliments from students confirmed this judgment.

She modestly stresses that her staff deserves much of the credit for pulling it off so well. Many stay to work during the later production nights. She hopes to keep up their energy, and says "They have to keep stretching."



Penny Rozema busy at her editor's desk.

Master of Arts in Christian Studies

Calvin College announces a new, one-year program of interdisciplinary graduate study. Choose from a variety of programs that provide emphasis in the following areas:

Christianity and the Fine Arts
Christianity and the Humanities
Christianity and the Natural Sciences
Christianity and Persons
Christianity and the Social Order
Christianity and Theoretical Thought

Calvin's faculty of over 200 offers a wide variety of both expert teaching and outstanding scholarship from a Christian perspective.

Priority will be given to applications completed before February 1, 1980. Write for more information.
Dr. George Marsden,
Director MACS
Office of
Admissions
Grand
Rapids,
MI 49506

Calvin College

Cassettes, speakers available from Calvin

Once again this year more than 80 Calvin College and Calvin Seminary speakers are available to speak to church, school, and community groups, both close to home and in far away communities. Eighteen guest ministers are willing to consider guest preaching assignments.

A complete listing of these services from Calvin, which includes a cassette tape service, has been mailed in booklet form to every Christian Reformed Church in North America as well as to selected other churches and to school and community groups.

Calvin professors are available to speak on such topics as "Witnessing Through Love and Humor," "The Christian and Art," "Stewardship of Food Production Resources," "Reflections of a Christian on Science," "The Christian and the Family Budget," "Special Education," "The Image of the Church in Canadian Literature," "C.S.Lewis, Literary Theologian," "The Creation-Evolution Textbook Controversy," "The Church in East Germany," and dozens of other subjects.

The cassette tape service, expanded since last year, offers a free, three-week loan, with the borrower paying return postage, or purchase of cassettes at Calvin's cost of $3.

Each school year, students and staff at Calvin hear many outstanding guest lecturers and chapel speakers. Examples of cassettes being offered this year are: "Christ and the Media" by famed journalist, Malcolm Muggeridge, "Crisis in Christian Living" by Jeb Stuart Magruder, who speaks about his Watergate experiences; and "The Threat of Do-it-Yourself Religion: The Electronic Church" by Martin Marty of the University of Chicago Divinity School.

Chapel talk cassettes, which are ideal for discussion starters and sermon ideas, include Christmas and Lenten meditations; a series on Christian Stewardship and Natural Resources; the temptation to postpone discipleship; the testimony of a Calvin professor a year after a debilitating stroke; and many more.

A free copy of the booklet, which contains a complete listing of Calvin speakers, guest ministers, and cassette tapes, is available by writing to College Relations, Calvin College, Grand Rapids, Michigan, 49506.

Calvin student presents paper at conference

Irene Oudyk, a 1979 graduate of Calvin College, who majored in special education, was selected to read a scholarly paper at a recent conference on "Perspectives on the Unconscious" held at Miami University, Oxford, Ohio.

Her paper, an offshoot of a report she wrote in Calvin psychology professor William Sanderson's course in Theories of Personality, is entitled "Jung and Literature: Robertson Davies' Deptford Trilogy."

Irene is the daughter of John and Alice Oudyk of Bowmanville, Ont. She makes the point that the Canadian-born author, Robertson Davies, "is not only one of Canada's most illustrious literary men, but is also deeply rooted in the psychology of Jung." What makes Davies particularly interesting, she says, is "the smoothness with which he blends a thoroughly Jungian and thoroughly Canadian quality in the Deptford Trilogy: "Fifth Business" (1970), "The Manticore" (1972), and "World of Wonders" (1975).

Davies knows Canada, she says, "and he recollects its towns and cities so that the reader re-experiences them almost as in a dream. The village of Deptford, dominated by one family, pillared by five churches, and surrounded by a countryside of farms is detail perfect, but it is also every Ontario village."

Irene is interested in furthering her knowledge of psychology by attending graduate courses at York University in Toronto.

Irene Oudyk from Bowmanville, Ont.

Zegen en vloek

Iemand zei tegen mij dat het een teken van verval is in de kerk, als de ambtsdragers vlotter zijn met de zegen dan met de vloek. Toen hij dat zei moest ik denken aan een oude beroepsbrief die ik vroeger ontving, en waarin stond dat de kerkeraad hoopte dat ik Gods Woord zou prediken," de rechtvaardige zou zeggen dat het hem wel zou gaan en de goddeloze dat het hem kwalijk zou gaan".

Als het evangelie verkondigd wordt dan behoort dat toch te gebeuren overeenkomstig de opdracht die de Here Jezus geeft aan zijn discipelen in Lukas 24: 47 "dat in zijn naam gepredikt moest worden bekering tot vergeving der zonden aan alle volken". Dat is een vreugdevol evangelie. Er is bekering mogelijk en er is vergeving van zonden verworven door Jezus Christus. Alle volken moeten opgeroepen worden tot bekering opdat zij behouden worden. "Hun moet gepredikt worden dat zij van God ontvangen vergeving van hun zonden en volkomen heil om Christus' wil, wanneer zij hun schuld belijden en tot God smeken om behoudenis om 's Heren wil".

De discipelen zijn Christus' getuigen. En op hun prediking van de blijde boodschap: "er is bekering tot vergeving van zonden", heeft elk volk dat evangelie gelovig aan te nemen. Naar hun getuigenis zal elk volk en ieder mens geoordeeld worden. Wie hen in dat getuigenis verwerpt, die verwerpt Christus. En uit Lukas 10 blijkt wel duidelijk hoe de Here Jezus zich de prediking van het evangelie gedacht heeft. "Als gij in een stad komt, waar men u ontvangt, eet wat u wordt voorgezet, en genees de zieken die er zijn, en zeg tot hen: Het Koninkrijk Gods is nabij u gekomen. Maar als gij in een stad komt, waar men u niet ontvangt, ga naar buiten op haar straten en zeg: Ook het stof van uw stad, dat aan onze voeten kleeft, wissen wij tegen u af; doch weet dit, dat het Koninkrijk Gods nabij gekomen is", en de Heiland voegt er aan toe: "Ik zeg u, dat het voor Sodom in die dag draaglijker zal zijn dan voor die stad". En Hij zegt tot zijn discipelen: "Wie naar u hoort, hoort naar Mij; en wie u verwerpt, verwerpt Mij; en wie Mij verwerpt, verwerpt Hem, die Mij gezonden heeft".

Van nature rust de vloek Gods op de in zonde gevallen mens, door genade is er bekering tot vergeving der zonden. De zegen van het evangelie is dat we verlost worden van de vloek die door de zonde op ons rust. Als het evangelie niet aanvaard wordt blijft de vloek op de het-evangelie-niet-aanvaardende-zondaar rusten. De Here Jezus heeft de vervloeking die op ons rust 'op zich genomen, opdat Hij ons met zijn zegening vervullen zou!'

Als de zegen van het evangelie dus de opheffing van de vloek, die van nature op ons rust, in de vergeving van onze zonden tot grote blijdschap voert, dan zullen we ook ter dege moeten weten wat die vloek is, en wat die zonde is waarop die vloek rust. Als God na de zondeval neen gezegd heeft, en nu toch door genade weer ja gaat zeggen, dan zal dat neen toch ook door ons moeten worden verstaan, om des te meer van dat ja te kunnen genieten. De prediking van het evangelie moet de boodschap brengen van verzoening en vrede door het bloed van Christus. Die boodschap kan echter niet worden aanvaard zonder dat een zondaar ontdekt wordt aan zijn zonde, zonder dat hij weet krijgt van de vloek, die God over aarde, mens en beest heeft uitgesproken bij de zondeval.

De kerk kan dan ook niet vlotter zijn met de zegen dan met de vloek. Want zegen en vloek kunnen wel onderscheiden worden, maar er is toch verband tussen beiden. De vloek is zogezegd de keerzijde van de medaille. Zegen kan ook alleen maar schitteren tegen de donkere achtergrond van de vloek. God is boos op de mensen vanwege hun zonden. God kan geen goed woord over hen spreken.

Door Jezus Christus gaat God weer iets goeds zeggen over de mens. Dat betekent het werkwoord zegenen toch: iets goeds over iets of iemand zeggen! Nu, dat doet God omdat de Here Jezus Christus zich gesteld heeft onder de vloek, en die vloek om zo te zeggen heeft uitgeput. Nu blijft er alleen zegen over!

Als Gods volk echter de notie van de vloek kwijtraakt, als dat volk niet meer beseft dat het door Christus van de vloek is bevrijd, verlost, dan gaat dat volk langzamerhand oppervlakkig leven, en denkt wat al te vlot over bekering en vergeving van zonden. Het gevaar dreigt dan dat de verootmoediging wordt gemist en de blijdschap over de vergeving getemperd.

Als iemand echter van af de hoogte der verlossing kijkt naar de diepte waaruit hij verlost is, -hij was zo diep gevallen- dan vloeit zijn mond over van lofprijzing tot God de Vader, die om Jezus' wil hem zo geweldig zegent met vergeving van zonden en eeuwig leven, met verzoening en vrede, met een volkomen verlossing!

Tensiotte is het zo dat de boodschap van het evangelie het element van de vloek, van het oordeel niet kan missen. In de prediking komt het evangelie van Gods genade tot zondaren. Gods zegen is dan het verdwijnen van de vloek.

J. Van Harmelen

PERSOVERZICHT

Carl D. Tuyl

• Nauwelijks had de Minister voor Energie mee gedeeld dat er een grote kans was voor een olie tekort in Canada deze winter, dan de Nationale Energie Raad kondigde aan dat de uitvoer van aardgas naar Amerika aanzienlijk verhoogd zal worden. Het zal heel wat geld in 't laatje brengen, ik weet alleen niet wiens laatje.

• Een publiek opinie onderzoek toonde dat Clark's populariteit onder stemgerechtigden nou niet bepaald wat je noemt denderend was. Er waren maar 28% die volledig achter hem stonden.

• In de Liberale Partij wordt er achter de schermen geschermutseld over de "troonopvolging" van Trudeau. Dit is de tijd voor steken onder water, en beslissingen over borreltjes. De voornaamste kandidaten voor troonopvolging zover zijn : Turner, MacDonald, en in 't Oosten MacEachen en Regan, en dan is er nog onze voormalige Minister van Financieen die staat te trappelen van ongeduld.

• In Amerika waar de regering door een moeilijke tijd heen gaat worden de binnenlandse strijdbijlen voorlopig althans begraven. Carter heeft veel sympathie bij de bevolking. Die man staat natuurlijk onder ontzettende druk. Er zit geen schot in de situatie in Iran. Wel is er in de Veiligheidsraad van de Verenigde Naties een resolutie aangenomen om Iran te verzoeken de gijzelaars vrij te laten maar dat had ook al niet veel om handen omdat er geen Iran vertegenwoordiging was. Een van de moeilijkheden is in het feit dat geen mens eigenlijk weet wie er daar in Teheran de baas is. Er is een nieuwe Minister van Buitenlandse Zaken met de moeilijk uitspreekbare naam Sadeg Ghodbzadeh, maar de studenten die de gijzelaars gevangen houden schijnen aan hem ook maling te hebben. Wat voor studenten zouden dat eigenlijk zijn, ze zijn niet veel in school volgens mij. Bovendien blijkt het wel dat Khomeini's haan lang niet overal koning kraait, en dat burgeroorlog in Iran eigenlijk al een feit is.

• De Russen hebben weer eens een waarschuwing aan de Navo landen gericht om toch vooral geen nieuwe Amerikaanse rakketten aan te schaffen. Die waarschuwing was in nogal heftige bewoording.

• In Zimbabwe-Rhodesia zullen onder toezicht van strijdkrachten uit het Gemeenebest verkiezingen worden gehouden. Engeland heeft al een goeverneur benoemd. De guerrilla's zouden zich melden en zich verder koest houden in verzamelkampen. De blanke bevolking in Zimbabwe ziet het nog niet zo erg zitten en drukt zich skepties uit over de mogelijkheid van het beeindigen van de vijandelijkheden.

• De regering in Israel kwam onder internationale en diplomatieke druk toen een paar weken geleden een burgemeester in het bezette gebied de bak in ging wegens kritiek op de regering in Jeruzalem. Hij is nu weer vrijgelaten.

• In Cincinnati stierven elf mensen toen er chaos ontstond bij de ingang tot een rockkoncert.

• Op de avond van vijf December werd onze kerk door een grijze en bejaarde bisschop uit Spanje bezocht. Hij zei dat hij vele lezers van *Calvinist Contact* wel vroeger ontmoet had, en de bisschop verzocht mij om u de groeten te doen. Hij kon helaas niet zo veel bezoeken meer doen omdat zijn paard wat aan rheumatiek leed.

Linguaphone maakt het leren van Engels gemakkelijker

Luister maar

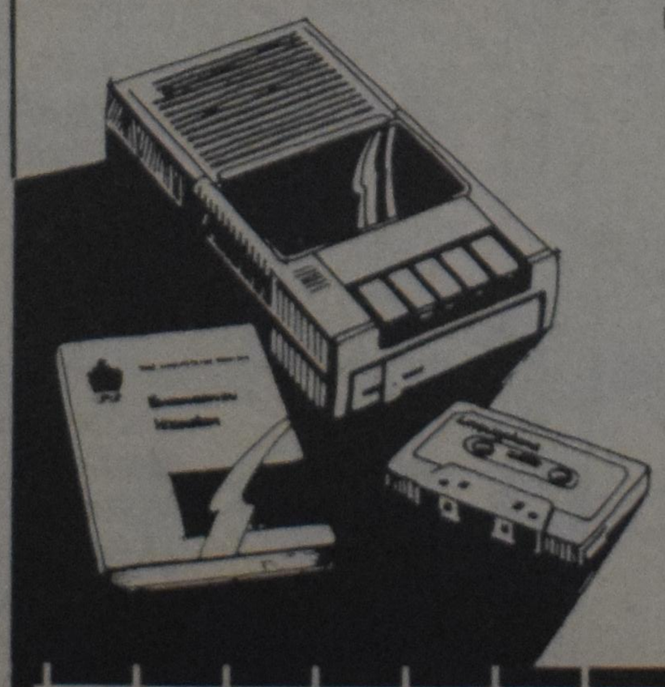
Engels leren is gemakkelijker met de Linguaphone Home Study Course.
Alles wat u moet doen is luisteren naar eerder opgenomen alledag conversaties.

Linguaphone Home Study Courses zijn ontworpen als een uitstekende bron van verbetering voor studenten en volwassenen die moeilijkheden hebben met het leren van Engels. Want met Linguaphone kunt u studeren in uw eigen tempo, in uw eigen huis. Er zijn absoluut geen klassen waar u aanwezig moet zijn waar u zich niet thuis voelt, en u hoeft geen lange werkstukken in te leveren. U kunt net zo vlug of langzaam studeren als u zelf wilt.

Profiteer van de meer dan 50 jaar ervaring van Linguaphone in het lesgeven in talen.

Voor meer bizonderheden en een gratis Linguaphone Home Study pakket dat een Engelse proefles bevat, kunt u onderstaande coupon aan ons terugsturen.

U zult spoedig ontdekken dat u engels kunt leren alleen door er naar te luisteren.



En wat is gemakkelijker?

Linguaphone de taalmeesters

THE LINGUAPHONE INSTITUTE OF CANADA INC.,
Box 416, Postal Station "Z" Toronto, Ontario M5N 1A0

8490

Please send me the FREE Linguaphone demonstration recording and illustrated brochure.
NAME _____ AGE _____
ADDRESS _____ APT. NO. _____
CITY _____ PROV. _____ CODE _____
OCCUPATION _____ PHONE _____
I would like to be able to speak: ☐ English ☐ Italian ☐ French ☐ Spanish ☐ German Other _____

Opnieuw een retourtje Rome

door H.J. Kouwenhoven

(Gereformeerd Weekblad) — Met zijn voorstel aan de Nederlandse bisschoppen om te gelegener tijd in Rome een bijzondere bisschoppensynode te houden onder voorzitterschap van niemand minder dan 'de heilige Vader' zelf heeft de paus enig idee gegeven, hoezeer hij enerzijds mee wil blijven denken met de bisschoppen in Nederland over een mogelijke oplossing van de problemen, waarin het episcopaat verkeert, maar ook hoezeer hij anderzijds aan hen grote verantwoordelijkheid laat.

Met een knieval aan ons theologisch vakjargon zou je kunnen zeggen, dat de paus met zijn vindingrijk idee zowel de Scylla van het papalisme als de Charybdis van het episcopalisme omzeilt. Het geruchtmakende beginsel van de collegialiteit, op het 2e Vaticaans Concilie verrassend naar voren geschoven, schijnt paus Johannes Paulus II duidelijk-zichtbaar in zijn vaandel te hebben geschreven, zonder zich daarmee te willen ontrekken aan zijn eigen hoge verantwoordelijkheid als 'Opperherder' van Christus' kudde.

Een speciale synode

In de brief van kardinaal Casaroli aan de 'leider' van de Nederlandse kerkprovincie, kardinaal Willebrands, waarin de uitnodiging aan de bisschoppen voorkomt, staat te lezen: . . . is de paus tot de overtuiging gekomen dat het aanbeveling verdient rond zijn persoon een "bijzondere synode" van de Nederlandse bisschoppen te verenigen.

De tijd moet leren, of dit voorstel getuigt van originaliteit en invoelingsvermogen bij de paus. Mogelijk bestaat er twijfel over: is dit het adequate antwoord op de hoogst verwarrende situatie, waarin de Nederlandse roomskatholieken momenteel verkeren? De paus zal hopen van wel. Hij bevindt zich daarbij helemaal op de lijn van wat zijn voorganger Paulus VI heeft bedacht.

Het idee van de bisschoppensynode is van deze laatste afkomstig. Uit eigen beweging heeft hij in 1965 richtlijnen vastgesteld voor de mogelijkheid van de bisschoppensynode in het raam van de 'apostolische zorg'. De paus onderscheidde drie mogelijkheden: een algemene bisschoppensynode, om de drie jaar en waarop het wereldepiscopaat bijeenkomt en geraadpleegd wordt over een bepaald onderwerp; een buiten gewone bisschoppensynode, met een dringend onderwerp als thema en waaraan alle voorzitters van bisschoppenconferenties deelnemen; een speciale bisschoppensynode, die zich verdiept in een thema dat voor een groep landen of volken van belang is. Wat Johannes Paulus II voor ogen staat is de laatste mogelijkheid: een speciale synode.

Zo'n synode heeft — als elke andere — groot gezag. Naast de bisschoppen zullen ook deskundigen en andere rechtstreeks bij de problemen betrokkenen eraan deelnemen Zo bijv. twee vertegenwoordigers van de Nederlandse religieuzen, maar ook de kardinaal van de Romeinse curie, voor wie het te behandelen onderwerp als diens specialiteit mag worden gezien.

Over de bedoeling kan nauwelijks misverstand of verschil van inzicht bestaan. Het gaat om een poging de eenheid te bevorderen door diepgaande besprekingen over het leven van de kerk en haar verantwoordelijkheid in deze tijd. En dat niet in conferentie-stijl. Er moeten beslissingen vallen.

Op een bisschoppenconferentie wordt royaal of angstvallig rekening gehouden met de autonomie van elk afzonderlijk bisdom. Een bisschoppensynode kan maatregelen treffen, waaraan elke bisschop zich heeft te houden. Een synode legt haar besluiten voor aan de paus. Heeft die ze bekrachtigd, dan dient ieder zich er aan te onderwerpen. Op de aangekondigde bisschoppensynode speelt de paus een extra belangrijke rol door zijn voorzitterschap.

Intussen heeft kardinaal Willebrands het vermoeden

BEKENDMAKING VAN DE BEROEPS GEZONDHEID- EN VEILIGHEID WET.

Nu zijn werkgevers en werknemers beide verantwoordelijk voor gezondheid en veiligheid op het werk.

De wet erkent het feit dat u beter dan iemand anders weet wat er voor nodig is om de omgeving waar u werkt gezond en veilig te maken.

En, de beroeps gezondheid- en veiligheidsdienst van het Ministerie van Arbeid kan helpen.

De Act and Regulations kunnen gekocht worden in de Government of Ontario Book Store, 880 Bay Street in Toronto.

Waarom zou u niet een oppikken of schrijven voor een copy en ontdekken hoe werkgevers en werknemers samenwerken met de Beroeps Gezondheids en Veiligheidsdienst om de gezondheid en veiligheid op het werk te verbeteren.

Schrijf naar: Ontario Government Book Store
880 Bay Street, Toronto, Ontario M7A 1N8

Ontario Ministry of Labour
Occupational Health and Safety Division

tegengesproken, dat de aanpak van de paus onderstreept, hoe bezorgd hij is over de ernst van de toestand in de Nederlandse kerk. Deze paus mint het persoonlijk contact en wenst de collegialiteit werkelijk in praktijk te brengen, vandaar! Het schijnt niet tot zijn stijl te behoren om flink in te praten op hen, die problemen of moeiten veroorzaken, theologen, bisschoppen en zo het pleit te beslechten.

Meestal, of in elk vaak, toont dat iemands kracht, wanneer hij niet opereert vanuit een vermeend (voor) recht van de sterkste. De keerzijde is, dat dan ook de lafheid haar triomfen kan gaan vieren en slachtoffers maken. Als we gebrek aan moed hebben om op te treden?

Mogelijk stellen op 't ogenblik heel wat r.-k. christenen in Nederland stilzwijgend de vraag, of de paus het op deze — mogelijk sympathieke — manier redt. Het lijkt bijna veelzeggend, dat uitgerekend bisschop Gijsen in een verklaring liet weten 'zeer ingenomen en dankbaar' te zijn met het voorstel van de paus: een bisschoppensynode 'ter verheldering van het geloof en ter verduidelijking van het kerkelijk leven'. Als het daarom gaat? zullen velen wel denken. Je mag uiteraard niet de beschuldiging uitspreken, dat de bisschop er voor de zoveelste keer blijk van geeft een forse lading boter op het hoofd te hebben. Maar zijn reactie is toch wel tekenend. Ze geeft blijk van volstrekte hoogmoed of van een volslagen gemis aan zelfkennis.

De ontwikkelingen in Limburg van de afgelopen dagen bevestigen, hoe halsstarrig bisschop Gijsen blijft en daardoor beschadigingen op grote schaal aan mensen en de kerk toebrengt. Je zou willen, dat de paus op de hoogte kwam van de brief, die de Hervormde en Gereformeerde kerkeraden geschreven hebben n.a.v. de laatste tuchtmaatregel van de Roermondse bisschop tegen een aantal studentenpastores in Maastricht. Wat wil de paus? Welk thema moet in Rome aan de orde komen? In sommige kringen staat Johannes Paulus II al te boek als een conservatieve paus, zij het met een moderne beweglijkheid, gezien zijn reislust. Wie weet ontleent bisschop Gijsen daaraan zijn wijsheid, dat de bisschoppensynode zal gaan over de verheldering van het geloof en de verduidelijking van het kerkelijk leven. Dat ligt dan helemaal in zijn lijn, want hoe dikwijls jeremieerde hij over vaagheid en mistig gepraat in neo-christelijke kring? Maar of het lukt met zijn dramatische opstelling ook de paus op sleeptouw te nemen — voorlopig lijkt dat bange vermoeden nog ongegrond.

Als het straks in Rome gaat over allerlei kwesties, zoals abortus, celibaat, catechese e.d., 'dan ontaardt de synode in een gehakketak over onderdelen van beleid en lost zij in feite niets op. Want dan gaat het niet over het eigenlijke probleem. En dat probleem heet Gijsen'.

Er zullen — hopelijk — op de bisschoppensynode harde noten worden gekraakt. De crisis binnen der r.-k. kerk in Nederland neemt steeds verontrustender vormen aan. Wie alle moed op herstel nog niet hebben opgegeven, onderschatten de zwaarte van het 'probleem'. Voor steeds meerderen lijkt de enige oplossing: voor bisschop Gijsen een enkele reis Rome.

Shalom Manor, Grimsby, Ont.

Het rusthuis van de Christian Reformed Church
in Classis Hamilton,
heeft nog enkele **kamers** open
voor echtparen of alleenstaanden.
Wilt U meer weten?

Ons adres is: **Shalom Manor, 112 Bartlett Ave., Grimsby, Ont. L3M 4N5. Phone: 416-945-9631.**

Kook-en Tuinboeken (voor moeder en vader)

Bruckel, M.	**Hollandse en Indische rijsttafel**	8.25
Halverhout, H.	**Dutch cooking** — English	9.25
Henderson, H.	**Het nieuwe kookboek** — 464 pages	15.50
	Neerlands kookboekje	6.10
Lotgerink, R.	**Lekker koken**	4.50
Mar, L.	**Rauwkost, gezond en lekker**	10.25
Stam, J.P.	**Streekrecepten uit moeders keuken**	8.25
Flach te Velde	**Rijsttafel thuis**	5.10
Warani	**Rijsttafelen**	4.10

Planten en Bloemen

Hage	**201 Heesters in kleur**	11.25
Herwig, R.	**128 Houseplants you can grow** (English)	3.00
Kromdijk, G.	**Het nieuwe kamerplantenboek** — 224 pages	10.75
Oudshoorn, W.	**Praktisch tuinieren in kleur**	12.00
	201 Vaste planten in kleur	8.25
	126 Bollen in kleur	8.25
	201 Zomerplanten in kleur	11.25
Rohn, C.	**Bloemen en planten voor iedere tuin**	10.50

Speelman's Bookhouse Ltd.
351 Albion Rd., Rexdale, Ont. M9W 3P3
Phone: **741-6563**

Als u drinkt, rij dan niet!

Het kan een dodelijke combinatie zijn; het vorige jaar werden 58% van de bestuurders, die op Ontario's wegen werden gedood, onder invloed bevonden. Eindig het jaar niet als een andere statistiek.

Ontario

Roy McMurtry,
Procureur général
Solliciteur général
William Davis, premier ministre

INTERNATIONAL TRAVEL SERVICE
Specializing in Group Travel
JOHN VANDENBURG
686 QUEENSTON RD.
HAMILTON
383-4932
or
URSULA RÖGLICH
44 KING ST. EAST
STONEY CREEK
662-1574

Kruise & Pullen
Travel Agency
Pine St. Shopping Plaza
Thorold, Ont. Tel: 227-5297
287 Main St. W.
Port Colborne, Ont.
Tel: 834-7686

london travel service ltd
379 Dundas Street
(LONDON TOWERS MALL)
LONDON, ONT
N6B 1V5
672-3161
out of town 1-800-265-5916
toll free

BRANT TRAVEL SERVICE
522 Brant St., P.O. Box 399
Burlington, Ont.
Tel: 632-0720
Bert Van Gageldonk
Lucy Meyers

ROOS travel agency
296 Guelph St., Georgetown, Ont.
Tel 877-6611

Jim Courtney
161 Main St. E.
Listowel, Ont.
1(519) 291-2111
out of town calls in the 519 area
call 1-800-265-6332

Guide Travel Bureau
(Mr. & Mrs. G Den Hartog)
Worldwide Travel Service
P.O. Box 23, 39 King Street
Aylmer, Ont.
Tel: (519) 773-2431

FAIRVIEW TRAVEL SERVICE
Fairview Travel Service Ltd.
Fairwood Centre
3350 Fairview St.
Burlington, Ont.
Tel.: (416) 639-3171
Ebby Vandyk
Ann Vanderhout

Een winterreis naar Holland? Waarom niet!

De lage prijzen van de KLM maken het de goedkoopste tijd van het jaar om te reizen.

Herinnert u zich hoe vreedzaam Holland kan zijn in de wintermaanden? Het is de ideale tijd van het jaar om bij familie en vrienden door te brengen. De horden toeristen zijn weer vertrokken en het is nu gewoon een plezier om te winkelen, om musea te bezoeken of naar een concert te gaan.

Het beste van alles is dat de KLM het nu gemakkelijker maakt dan ooit tevoren om naar Amsterdam te gaan met laagseizoen kortingen op ons super-koopje, de Charter Klasse Tarieven. Van nu tot de Kerst en na 7 januari kunt u heel wat geld uitsparen in vergelijking met de zomertarieven.

Kijkt u maar eens op de tabel hoeveel u zich kunt besparen met de Charter Klasse Tarieven.

Het hele jaar door kunt u geld uitsparen met deze tarieven, maar het meeste in de winter. En vergeet toch niet dat dit soort reizen u de grootst mogelijke keuze van vertrek en aankomst geeft. Met een gewone chartervlucht kunt u maar **eens per week** reizen. De KLM en CP Air geven keuze uit 7 **vluchten per week**.

En onze nieuwe tarieven gebaseerd op een **enkele reis** (een retoerpakket is wel vereist!) maken het u mogelijk op uw gemak de dag van vertrek en terugreis uit te kiezen binnen een periode van 7 tot 180 dagen. Chartervluchten kunnen u onmogelijk zulk een vrije en zorgeloze vakantie verschaffen.

En er zijn meer voordelen .... Kinderen jonger dan twee jaar gaan gratis mee, kinderen jonger dan 12 jaar krijgen of 20% korting op de Charter Klasse Tarieven of 50% korting op de normale prijzen, het ligt eraan welk tarief goedkoper voor u is.

Charter Klasse Tarieven van de KLM zijn het laagst in de wintertijd voor uw reis naar Amsterdam. Dit is uw grote kans om Holland weer eens te bezoeken. Reisbureau zal u gaarne verdere inlichtingen verstrekken en helpen met het voor boeken van uw reis.

Charter Klasse Tarieven

Let wel. U moet het tarief voor de uitreis optellen bij iet tarief voor de terugreis om het juiste retoertarief te krijgen.

TORONTO - AMSTERDAM Vetrekdagen (uitreis)	Enkele reis Tarief	**AMSTERDAM - TORONTO** Vertekdagen (terugreis)	Enkele reis Tarief
1 oktober — 12 december	$228	15 oktober — 25 december	$228
13 december — 23 december	$268	26 december — 6 januari	$268
24 december — 14 mei	$228	7 januari — 14 mei	$228

KLM

De betrouwbare Hollandse Luchtvaartmaatschappij.

LAWSON, McKAY TRAVEL
Suite 90, 11 Adelaide St. W.
Toronto, Ont. M5H 1L9
364-5267
Theo Heikamp

In Alberta:
BUTTE TRAVEL SERVICE
11741-95 Street
Edmonton, Alta.
Tel: 477-3561
HENRY WOUDSTRA manager

Valentine Travel Service Ltd.
323 Moore Ave., Toronto, Ont. M4G 3T6, Tel: (416) 429-2222
You can't buy travel any better
Long distance? Call COLLECT!
Baldwin Verstraete • Dirk Mast

Classified Advertising

CLASSIFIED RATES

Births	$8.00
Marriages & Engagements	10.00
Anniversaries	12.00
Obituaries	11.00
Notes of Thanks	8.00

All other one-column classified advertisements: $4.20 per column inch with a minimum of $6.30. For letter under box number, $2.00 extra.

NEW FAMILY RATES

Effective December 1, 1979 the cost of all family advertisments will be increased by $2.00.

The new rates are shown on the left. Payment when you send in your family announcements would be appreciated. Our regular classified rate of $4.20 per column inch with a minimum of $6.30 remains unchanged.

Calvinist Contact

99 NIAGARA STREET, ST. CATHARINES, ONT. L2R 4L3, (416) 682-8311

THANKS

KUIPERS: We wish to express our sincere thanks to our children, grandchildren, relatives and friends who helped to make our 55th Wedding Anniversary such a wonderful one. Many thanks for all the gifts, flowers and cards received. Above all thanks to our heavenly Father who has blessed us greatly so many years.
Mr. and Mrs. Albert Kuipers
R.R. #1, Wellington, Ont.

VAN HOEVE: We wish to express our sincere thanks to all our friends all over the world, for the way they have sustained us during and after the passing away of our dear husband and father.
Marti, Ben, Frank and Connie.

BIRTHS

BOERS: Martha and Jan are proud to announce the birth of their second son, NICHOLAS YKE, a little brother for Christopher. He was born on Friday, November 30, 1979, weighing 9 lbs., 2½ oz. Third grandchild for Mr. and Mrs. Y. Reitsma of Scarborough and second for Mrs. L.H. Boers of Ancaster.
8 Mozart Court, Whitby Ont. L1N 5N5.

BOUMA: Tony and Ann give thanks to the Lord for the birth of their first child, PETER TONY, born November 12, 1979. Grandchild for Mr. and Mrs. O. Bouma of Hamilton and Mr. and Mrs. G. Barten of Brampton. Great-grandchild for Mrs. D. Vander Kuylen of The Netherlands.
114 Terrace Drive, Hamilton, Ont.

DOUGLAS: We, Bruce and Renny (nee Wilpstra), give thanks to the Lord for the precious gift of our first child, a beautiful daughter, HEATHER LEAH, born on November 19, 1979. She is a welcome first grandchild for Mr. and Mrs. Siep Wilpstra of Wyoming, Ont. and for Mr. and Mrs. James Douglas of Sarnia, Ont. 3rd great-grandchild for Mrs. R. Wilpstra of Marum, The Netherlands. First great-grandchild for Mrs. Elton Douglas, of Sarnia, Ont.
Box 2, R.R. #1, Wyoming, Ont. N0N 1T0.

GUILLAUME: With thanksgiving to the Lord, August, Harriette, Joylene and Lisa Guillaume announce the birth of our son and brother, FRANCOIS GUILLAUME. Born November 22, 1979 at Edmonton, Alberta. 17th grandchild for Mrs. M.J. Guillaume, Islington, Ont., and 9th grandchild for Mr. and Mrs. Boschma, High River, Alta.

ROSSEL: Art and Sylvia praise and thank God for the safe arrival of their second child, BERNIE LAWRENCE, born November 19, 1979; a 9 lb. brother for Adrian Anthony. Second grandchild for Mr. and Mrs. H. Vander Loo of Waterloo, Ont., fifth grandchild for Mr. and Mrs. G. Rossel of The Hague, Holland. Another great-grandchild for Mrs. S. van Huizen-Bos of Holland and Mrs. J. Vander Loo-Bogart of Grimsby, Ont.
48 Trailwood Cres., Kitchener, Ont. N2N 1B7.

BIRTHS

KOONSTRA: Hanneke and Aant are happy to announce the birth of their first child, JUDITH ANNE. She was born on Sunday, November 18, 1979, weighing 7 lbs, 11 oz. Second grandchild for Mr. and Mrs. Y. Reitsma of Scarborough and first for Mr. and Mrs. D. Koonstra of Broeksterwoude, The Netherlands. Great-grandchild for Mrs. L. Leenstra and Mr. and Mrs. A. Koonstra, all in The Netherlands.
432 Rougehighlands Drive, Westhill, Ont.

WAGENAAR-LINK: With thanks and praise to God (who formed him perfectly) we announce with joy, the birth of our first-born, a son: MARK GARRETH, on November 16, 1979. Parents: Fred and Kathy Wagenaar (nee Link), Fruitland, Ont. Grandparents, Mr. and Mrs. A. Wagenaar (nee v.d. Sluis), Stoney Creek, Ont., and Mr. and Mrs. G. Link (nee Wisse), Wayne, New Jersey. Great-grandmother, Mrs. L. Wisse, Clifton, New Jersey.
Mark 10:13-16.

WELMERS: We are thankful to the Lord for the gift of our second child, a daughter, whom we have named JENNIFER LYNN. She was born November 26, 1979 and is a sister for Jonathan. She is the 18th grandchild for Mr. and Mrs. John De Jong of Welland and the 10th grandchild for Mr. and Mrs. W. Welmers, Burlington.
Arnold and Anne Welmers,
4424 Longmoor Dr., Burlington, Ont. L7L 1Y1.

ANNIVERSARIES

Lutjegast — Abbotsford
1927 — 1979

December 21

With thanksgiving we announce the 50th Wedding Anniversary of our parents,

WIEBE and ELLIE BOER
(nee Veninga)

"Let everything that has breath, praise the Lord!" Psalm 150:6.
Karen & Jake Heikens — Richmond
Ena Steenbergen — Kelowna
Martha & Albert Bosma — Victoria
Ellie & Fred Bosma — New Westminster
John & Fran Boer — Jos, Nigeria
Jim & Wilma Boer — Prince George
Harry & Barb Boer — Garry, Indiana
Bill Boer — Prince George
Dennis & Joanne Boer — North Vancouver
Dirk Boer — Port Alberni
32 grand children
9 great-grandchildren
33477 Rainbow Ave., Abbotsford, B.C. V2S 1E6.

1954 — 1979
Cobourg, Ontario

On December 23, 1979, we hope to thankfully remember that our parents,

AL and NELL LAMMERS
(nee Voskamp)

were married for 25 years.
With love, their children:
Rick & Sharon
Pete
John
Diane
Henry
Eric
Home address: 1 Thomas St., Cobourg, Ont. K9A 1J9.

ANNIVERSARIES

1929 — 1979

With praise and thankfulness to our Lord, we announce the 50th Wedding Anniversary of our parents and grandparents,

JACOB and NEELTJE DEBLIEK
(nee Cappon)

on December 19, 1979. It is our prayer that the Lord will continue to bless them and keep them in his care.
With love from:
Jake & Elisabeth DeBliek; Michael, Cindy, Karen, Kathy, Sandra, John, — Sarnia
John & Doreen DeBliek; Sharon, Nancy, Carolyn, Janice — Midland, Mich.
Nettie & Phill Bom; Irene, Brian, Louise — Ottawa
Jeanette & Joe VandeKieft; Brenda, Beverly, Barbara — Grand Rapids, Mich.
Ruth DeBliek — Hartford, Con.
Open house will be held on Saturday, December 22, at the First Chr. Ref. Church in Sarnia, from 2 - 4 p.m.
Home address: R.R. #2, Sarnia, Ont. N7T 7H3.

1940 — 1980
Wurdum — Jarvis

January 17

"Our help is from the Lord who made heaven and earth" Psalm 124:8 (wedding text).
We praise God and thank him for our parents,

JOUKE and TENA KRAMER
(nee Elgersma)

who rejoice in celebrating their 40th Wedding Anniversary.
Jack & Marge Kramer — Einsdale, Ont.
Dennis & Anne Kunze — Milton, Ont.
Andy & Agnes Kramer — Belleville, Ont.
Wayne & Gertie Sjaarda — Ingersoll, Ont.
Dave & Peggy Krosschell — Grand Rapids, Mich.
Joe & Jenny Kramer — Tweed, Ont.
Grace — Sioux Centre, Iowa
Dick — Jarvis, Ont.
Nynke — Jarvis, Ont.
We invite all their friends and relatives to join us for a reception in the Jarvis Chr. Ref. Church, on December 29, 1979, at 2 p.m. Best wishes only.
R.R. #1, Jarvis, Ont. N0A 1J0.

1924 — 1979
Nijkerk, Holland — Kingston, Ontario

On Monday, December 24, 1979, we hope, D.V., to celebrate with our parents, grandparents and great-grandparents,

ALBERT and WILMA MULDER
(nee Van Hunensteyn)

their 55th Wedding Anniversary. We pray that the Lord will be near to them and bless them in the years to come.
Gijsje & Theus Van Dijk — Holland
Ali & Bill Pater — Port Alberni, B.C.
Jan & Corrie Mulder — Holland
Aartje & Fred Hiemstra — Kingston, Ont.
Willy & Jim Jansen — Roslin, Ont.
Tina & John Ebbers — Roslin, Ont.
Cobi & Jack Claessen — Kingston, Ont.
Sherry & Frank Van Der Wulp — Brampton, Ont.
Pat & Garry Kuist — Aurora, Ont.
Bev & Ken Van Der Eems — Plainfield, Ont.
37 grand children
13 great-grandchildren
Open house from 2 - 6 p.m. in the Kingston Chr. Ref. Church, 310 Kingscourt Ave.
Home address: R.R. #8, Kingston, Ont.

Advertise in C.C.
It does
give you results!!

ANNIVERSARIES

Soli Deo Gloria

The congregation of Bethel Chr. Ref. Church of Brockville, Ontario extends their congratulations to,

REV. and MRS. LAMBERTUS MULDER

on the occasion of their 30th Wedding Anniversary this month. May the Lord continue to bless them and keep them with his love and care.
We as a congregation wish them God's sustaining grace in the years to come as they sojourn with us.
A reception and fellowship will be held on December 15 at 8 p.m. in the hall of Maitland School in Maitland. Friends are cordially invited.

Geleen, Holland — Windsor, Ontario
1954 — 1979

December 30

Their wedding verse was Philippians 4:6: "Have no anxiety about anything, but in everything by prayer and supplication with thanksgiving let your requests be made known to God."
On December 30, 1979, the Lord willing, we hope to celebrate the 25th Wedding Anniversary of our parents,

JOHN and HARMINA VAN VEEN
(nee Knol)

We thank God for what he has given us in our parents and we pray that God will continue to guide them.
Their children:
Trudy, Alice, Ed, Brian

On December 11, 1979, we celebrated the 25th Anniversary of our parents,

JERRY and WILLY WEVERS
(nee Hummel)

We thank God for the years he has given them together and pray that he will continue to bless them.
With love, their children:
John & Carol Wevers
Anita & Larry Kennedy
Joe
Ivan
Elizabeth
— all of Lethbridge.
Home address: 807 - 9th Street N., Lethbridge, Alta. T1H 1Z6.

MARRIAGES

OUDYK-SUK: Mr. and Mrs. J. Oudyk of Newtonville, Ont. and Mr. and Mrs. Wm. Suk of Georgetown, Ont., are happy to announce the forthcoming marriage of their children, IRENE and JOHN. The wedding will take place on Saturday, December 22, 1979, D.V., at 3:30 p.m. in the Rehoboth Chr. Ref. Church.
Future address: R.R. #4, Bowmanville, Ont. L1C 3K5.

SMIT-HUIZINGA: Mr. and Mrs. A. Smit of Carrying Place, Ont., and Mr. and Mrs. H. Huizinga of Colborne, Ont., are happy to announce the forthcoming marriage of their children, NANCY and RALPH. The wedding will take place on Saturday, December 29, 1979, D.V., at 3:00 p.m., in the Fellowship Chr. Ref. Church, Brighton, Ont. Rev. J. Koole of Trenton, Ont., officiating. Reception after in the church hall.
Temporary future address: 265 Henry St. S.E., Grand Rapids, Mich. 49506.

Newlyweds whose wedding announcement appears here, including their address, will receive C.C. free of charge for one year.

OBITUARIES

Suddenly on November 30, 1979, at the tender age of 2 months, the Lord took unto himself our dear nephew and cousin,

NICHOLAS ADRIAN

Beloved son of Nick and Cathy Oosterhof; brother of Scott and Mark, Wyoming, Ont.
"May God through his word comfort them.
"Suffer the little children to come unto me and forbid them not, for such is the kingdom of God" (Mark 10:14).
Henry & Tinie Oosterhof — Wyoming, Ont.
Hielkje & Sidney Vander Heide — Stratford, Ont.
Nieces and nephews.

Psalm 25: "Unto thee O Lord Jehovah, do I lift my waiting soul, O my God, in thee I trusted; Let no shame now o'er me roll."
It pleased the Lord to take unto himself on Friday, November 30, 1979, our dear husband, father, grandfather and great-grandfather,

JOHAN HENDRIK SMEES

at the age of 81.
Dear husband of: Drika Hermina Doornink
Father of:
Sina (Mrs. Albert Tebrinke) — Holland.
Grada (Mrs. Hendrik Nymah) — Holland.
Dora (Mrs. John Harbers) — Lyon's Brook
Hetty (Mrs. Gus Gratzer) — U.S.A.
Gerrit — Lorne
John — Holland
21 grandchildren
21 great-grandchildren.
The funeral took place on Monday, December 3, 1979 at 1:30 p.m., at the Emmanuel Chr. Ref. Church, New Glasgow, Nova Scotia.
R.R. #1, Hopewell, Pictou County, N.S. B0K 1C0.

After entrusting us for 16 years with his child, our Lord and gracious Father took home on December 5, 1979,

JANE GRACE SNYDER

Our precious daughter, sister and granddaughter. We thank our Lord for his gift in her to us. Her joyful smiles and unending happiness will continue to strengthen her loved ones in memory.
Daughter of:
Klaas & Trudy Snyder — Oshawa, Ont.
Sister of:
Jake & Rita Snyder; Christina — Oshawa, Ont.
Cynthia Snyder — Burnaby, B.C.
Elizabeth Snyder — Grand Rapids, Mich.
Hilda Snyder — Oshawa, Ont.
Granddaughter of:
Mr. F. Engelage — Oshawa, Ont.
26 Darlington Blvd. S., Oshawa, Ont. L1K 1A2.

REAL ESTATE

CHICKEN BROILERS

12,000 basic quota. Executive 4 bedroom home with outstanding decor. Custom built indoor swimming pool. Excellent barn with hot water heating — latest in equipment. This top notch property is ideally situated in an exclusive area on a 10 acre lot. Close to Hamilton.

45,000 basic quota. Small acreage. Attractive 3 bedroom home. Vendor will hold mortgage at reasonable rate.

For more details call:
Keith Miller & Associates Realty Ltd.
(formerly Rook Real Estate Ltd.)
220 Broad St. E.,
Dunnville, Ont.
416-774-7624
and ask for Gord Gray
(res.) 519-822-4438

Classified Advertising

REAL ESTATE

London, Ontario

Century 21

We'll help you by:
Our exclusive VIP Referral Program™

Lauckner Realty Inc.
member broker

Stan Vandergoot
associate broker

533 queens avenue
london, ontario N6B 1Y3

bus. (519) 438-4121
res. (519) 672-2283

We're the neighbourhood professionals ™

CAGE LAYERS

6,000 basic quota; 4 bedroom home. Very good barn — automatic feeding. Ideal for semi-retired person.

24,000 basic quota. Barns and cages only 5 years old. Automatic feeding. Barns for feeder hogs and pullets. Good crop land. 3 bedroom home. Owner will hold first mortage.

For more details call:
Keith Miller & Associates Realty Ltd.
(formerly Rooke Real Estate Ltd.)
220 Broad St. E.,
Dunnville, Ont.
416-774-7624
and ask for Keith Miller
774-4077 (evgs.)

PROPERTY

35 acres of land on paved road. Suitable for greenhouses or vegetable farming. 1700 feet frontage.

For more details call:
Keith Miller & Associates Realty Ltd.
(formerly Rooke Real Estate Ltd.)
220 Broad St. E.,
Dunnville, Ont.
416-774-7624
and ask for Art Vander Vliet
774-4611 (evgs.)

REAL ESTATE

Near Drayton; Broilers & Farrow to finish operation on 50 acres of tiled drained land. 12,600 basic quota plus C quota. Chore-Time auger feeders, automatic waters, propane Catalytic heaters. Hog barns, concrete pens nearly new. Farrowing crates & tie-ups for 70 sows, finishing barn for 450 head; liquid waste handling system, auger feeders. 3 bedroom, 2 storey brick home. Selling complete with quota, equipment, 70 sows & 600 head of feeders. $495,000.

Arthur Area; Dairy farm, 246 acres. Free stall dairy barn, molehill cleaning system & alley scrapers, heated milking parlour. 2 - 20 x 70 silos; nearly new 40 x 96 implement shed. Large No. 1 milk quota, over 100 head of holstein calves and heifers. Full line of good farm machinery. Modern 4 bedroom home. 2 baths, carpet, dishwasher. $650,000.

On the above call:
Joe Mayne 1-638-2664,
Gerry Wierts, 638-2608, or
Drayton office: 638-3395.

REALTY WORLD
DON HOLST
REAL ESTATE LTD.

TEACHERS NEEDED

STRATFORD: The Stratford and District Christian School invites applications for the position of teaching/principal for the 80/81 school year. Send resume and letter of application to: Stratford and District Christian School, c/o C. Van Laren, secretary (Board of Directors), R.R. #1, Sebringville, Ont. N0k 1X0. (519) 271-8389.

OSGOODE: The Community Christian School Association, Metcalfe invites inquiries and applications for the position of principal of their new Christian school, starting in September 1980. The principal-elect will work closely with the educational committee in developing curriculum, school policies and in staff hiring. The school will be interdenominational in character and will be located in a rural setting, 15 miles from the centre of Ottawa. Write for further information to:
Education Committee,
community Christian School Association,
Box 435, Osgoode, Ont. K0A 2W0.
Tel: 613-826-2715.

LUCKNOW: The Lord willing, the Lucknow and District Christian School will open its doors for Christian education, kindergarten through grade 8, beginning September 1980.
We invite applications for the position of a teaching principal for the new 3 room school. If you are interested in the challenge of helping to establish a community Christian School in a rural area, please send your inquiries to:
Lucknow and District Christian School Association.
c/o Education Committee
Box 550, Lucknow, Ont.

TEACHERS NEEDED

WILLOWDALE: Willowdale Christian School invites applications for a part-time teaching position at the grade 2 level. The teacher would be responsible for the core-curriculum program from 9 a.m. to 12:30 p.m. Interested persons please contact:
M.A. (Ben) Harsevoort,
Principal,
Call: (416) 222-1711 (school)
(416) 636-3133 (home)

PERSONAL

Christian Reformed widow, 41, would like to meet a sincere Christian man. Please send a picture if possible. It will be returned. Write to Box #4471, Calvinist Contact, 99 Niagara St., St. Catharines, Ont. L2R 4L3.

Truck driver in early 30s is looking for a young woman under 30 years of age. Live in, preferably with children. Write to: Box #4467, Calvinist Contact, 99 Niagara St., St. Catharines, Ont. L2R 4L3.

Bachelor in early thirties would like to correspond with and meet a single women 24-30 years of age. Please enclose a picture with your reply. Write to: Box #4473, Calvinist Contact, 99 Niagara St., St. Catharines, Ont., L2R 4L3.

PULPIT SUPPLY

Brighton: requests ministers to lead them in worship during the fall months. If available, please contact Mr. Henry Huizinga, R.R. #3, Colborne, Ont. K0K 1S0; (416-355-3124).

Share your family news in C.C. classified

REAL ESTATE

10½% MORTGAGE
Beautiful raised ranch, featuring four bedrooms, two baths, dining room, living room, kitchen, rec room with fireplace, attached garage. Walking distance to church and lots more. Priced to sell at $63,900.00
Call: **Jerry Hiemstra**
at
F.M. FAREWELL REALTY LTD.
945-9208 or evenings 945-3312.

ACCOMMODATION

SUMMER VACATION IN HOLLAND
Dutch family (parents, 4 teen-age daughters) wants to exchange houses with Canadian family for 4 - 5 weeks during July-August, 1980. They offer: roomy house in countryside, 10 km from Leeuwarden, use of cars. They require: similar accommodation in south-eastern Ontario, preferably Niagara Peninsula.
Contact:
F.P. Koffyberg,
P.O. Box 481, Fonthill, Ontario
L0S 1E0.

HELP WANTED

Wanted: A single man for dairy farm, in South Western Ontario. Wages negotiable. Please send letters to Box #4472, Calvinist Contact, 99 Niagara St., St. Catharines, Ont. L2R 4L3.

Married man for fruit and pure-bred beef farm. Responsibilities mainly to fruit. Part-time work available for wife if she so desires. House available. References required.
Peter McCarthy,
R.R. #3, Georgetown, Ont. L7G 4S6.
(416) 877-6842.

HELP WANTED

Building Superintendent

Live in the AACS Building in Toronto,
and manage the maintenance and custodial services
of the building on a part-time basis.
Good work for an active retiree.
Contact:
R. Vander Vennen
229 College St.,
Toronto, Ont. M5T 1R4.
Phone: (416) 979-2331.

The Christian Reformed World Relief Committee is seeking a full-time

CANADIAN DIRECTOR

He/she will be responsible for all CRWRC promotional work in Canada, for relationships with federal and provincial governments and other agencies, and for administering a CRWRC office in Canada.

Required:
- experience in management, accounting, and administration
- Canadian citizenship
- willingness to relocate if necessary
- wide knowledge and experience in diaconal work

Desirable:
- college degree
- overseas experience (Third World)
- knowledge of development work

For applications write:
CRWRC - Canada
178 Alway Road, Box 235,
Grimsby, Ont. Canada L3M 4G3
Or call: **(416) 643-3428**
Applications due January 15

Employment opportunities in the Netherlands

Product Manager

A Product Manager, Marketing, is required in the Amsterdam area of the Netherlands. A permanent appointment is preferred, but a term appointment will be considered. Minimum language requirements: complete fluency in English and Dutch. Applicants should respond with complete and detailed resume.

Plant Engineer

A Plant Engineer is required for a frozen French fry operation in the Amsterdam area at Hoofddorp. Minimum language requirements: complete fluency in English and Dutch. Applicants should have a university degree in mechanical engineering, or its equivalent. Please respond with complete and detailed resume.

Apply To:
President,
McCain Foods Limited,
Florenceville, N.B.
E0J 1K0.

Church growth in Korea

The church in Korea is one of the fastest growing in the world, increasing at about four times the population growth. In every decade for the past 40 years, the Protestant community has come close to doubling its total membership. It stood at 370,000 in 1940, but by 1950 it had risen to 600,000, in 1960 to 1,340,000, and in 1970 to 2,250,000.

Now, two years short of another decade, the figure is 4,000,000 and still increasing. Christians account for about 14% of Korea's population of 36.6 million people. This contrasts favorably with Asia as a whole (still the least Christian continent in the world, where the proportion of Christians is only 3% of the population). These figures are derived from an article by Samuel H. Moffett in *Reformed World*.

A large segment (60%) of the Korean Protestants are Presbyterian; 2.27 million strong, they are twice as numerous as the Roman Catholics with 1.1 million. Undoubtedly one reason for the success of the Presbyterians and other Protestants is that their early missionary methods were evangelical, non-colonial, and firmly disciplined. This resulted in evangelical, independent and self-supporting indigenous Korean churches.

Unity is not a prominent feature of Korean church life. All the larger groups except the Catholics and the Salvation Army have suffered from schisms and most are still sadly factionalized. Presbyterians are a typical example. Up until 1950 there was only one Presbyterian Church of Korea. Today they are divided into four major General Assemblies and several smaller groups.

Though Korea boasts several large congregations (one Presbyterian church in Seoul has 28,000 members) most congregations are small. Few Korean churches ordain women, and the male dominated Confucian strain in Korea, still runs deep. Yet the proudest social breakthrough of Christianity in Korea, has been its key role in the revolutionary transformation of the role of women in society.

Christians opened Korea's first schools for women and today, the largest women's university in the world is Ewha University in Seoul, founded by the Methodists. From the beginning, women in the churches have been a powerful force for social reform, for evangelism, for foreign missions, and for justice and human rights.

Korean Christians are active in the areas of public health and other social concerns. The Korean church is also a missionary church. Today every large denomination has its foreign missionaries, serving around the world from Teheran to Sao Paulo and from Indonesia to Los Angeles. The year 1984-85 will mark the 200th anniversary of the arrival of the first resident Protestant missionaries. Relations between Protestants and Roman Catholics in Korea have never been better.

In the wake of Hurricane David

On behalf of all the deacons in the three St. Catharines churches, I would like to inform you of our plans for aid in Dominica. As most of you know, Dominica was severely hit by Hurricane David. This happened after Rev. Sikkema and Rev. DeBolster were there. An extensive report, recommendations, was written by these men.

The three diaconates (of Covenant, Maranatha, and Trinity churches) held a meeting to discuss implementing of the report and its recommendations. It was decided to continue with the clothing drives (on a regular basis), with Ann Bakker as coordinater. An electric truck will be purchased and sent to Dominica for an amount up to $5,000 to be raised by the three churches.

We hope that several societies and clubs will make it their project for this coming season. (Please contact anyone of your deacons if you have an idea or cash for this project).

$600 will be donated by the three diaconates for Christian books and study material. We were going to send the report to CRWRC Canada and U.S. for support of Dominica, but we will wait for this because, CRWRC in U.S. is sending the head of CRWRC South America there within 7-10 days with the mandate to help Dominica for a period of one year, under CRWRC Disaster Relief Fund.

This help is great for a start, but we will continue to ask for long range support through local, Classis Hamilton, all-Ontario Diaconates, and the CRWRC. Please pray and give your financial support for this project. CRWRC has sent medical supplies and $1,000 to the Methodist Church for immediate aid.

The Chr. Ref. Churches,
St. Catharines, Ont.

Like father, like son

This old saying illustrates the fact that our young people usually follow their parents footsteps, taking as example, their actions. This not only applies to regular church attendance and volunteer work for the church, areas where excuses appear to be plentiful, but also to our giving. Parents, do you teach your children to give? It becomes quite obvious whether you did, as soon as they are old enough to contribute themselves. Our records show that with very few exceptions they follow in their parents footsteps.

The Finance Committee,
Kildonan Chr. Ref. Church,
Winnipeg, Man.

Looking for fund-raising for School or Church? Beautiful tiles made with picture. Ask for sample tile and information
41-8th Ave., New Westminster, B.C. V3L 1X6.

Holland Shopping Centre Ltd.

FOR SALE

PIANOS
over 40 new and used, rebuilt Grands, Uprights, apt. size
Staffed by piano technicians.
Daily till 9 p.m.

Van Geest House of Pianos
145 Highway #5 W.,
Waterdown, Ont.
L3R 3A1
416-689-6833

Guide Travel
39 King Street, Aylmer, Ontario
Phone: 519-773-2431

MR. & MRS. G. DEN HARTOG
Offer their service for all your travel plans
--WORLDWIDE--

RAMAKER'S IMPORTS
for the best selection in dutch food • cheese • chocolate • textile and gifts
Come and see us at:
389 Vine St.,
St. Catharines
Tel. (416) 934-6454
100% SATISFACTION GUARANTEED

Getting hard of hearing?
we will test your hearing in your own home if you live within a 70-mile radius of Hamilton.
Call or write:
Fred Grootenboer
at
Dahlberg Hearing Aid Services
75 Wendover Dr.
Apt. 806
Hamilton, Ont.
Tel.: 388-8824

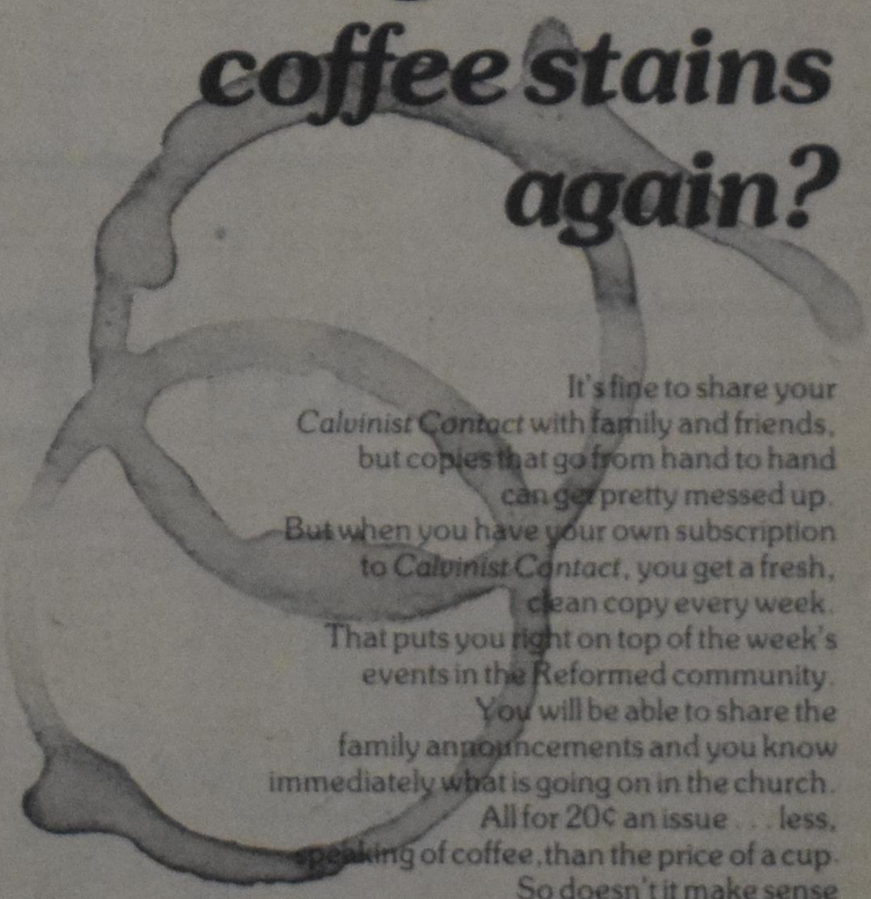
Philips Telefunken Zenith
JAMES RADIO
electronics ltd.
401 King St., Hamilton
Service - 525-7392 - Sales
Stereos Components Radios
Tape Recorders Color T.V.
(Cor Van Kooten)

Seven Star Diary 1980
Success Agenda
Your Private Secretary

Refill 1980 standard	9.50
Refill 1980 mini	9.25
Plastic covers	5.75
Leatherette	12.75
Leather covers	18.75 and up

Order At:
Speelman's Bookhouse Ltd.
351 Albion Rd., Rexdale, Ont. M9W 3P3
Phone: **741-6563**

Reading around coffee stains again?



It's fine to share your *Calvinist Contact* with family and friends, but copies that go from hand to hand can get pretty messed up.
But when you have your own subscription to *Calvinist Contact*, you get a fresh, clean copy every week.
That puts you right on top of the week's events in the Reformed community.
You will be able to share the family announcements and you know immediately what is going on in the church.
All for 20¢ an issue . . . less, speaking of coffee, than the price of a cup.
So doesn't it make sense to be a subscriber?

Clip and mail the coupon today.

$10.00 one year ☐
$19.00 two years ☐

Please send Calvinist Contact to:

Name _____
Street _____
City _____ Prov. _____
Postal Code _____

99 Niagara Street, St. Catharines, Ont. L2R 4L3

EVENTS

Trinity students take part in fast

Students at Trinity Christian College recently participated in a day of prayer and fasting to consider their part in the world hunger situation, raise contributions for a Christian relief agency, and serve in meeting a specific need.

On Tuesday, November 6, over 45% of the resident students surrendered their meal tickets to the Coronet Food Service Company which operates at Trinity. In return, Coronet donated an appropriate amount toward the hunger fund. Through this effort and the donations of other students almost $250 was raised in a single day.

The evening before the day of prayer and fasting, a neighborhood food drive was conducted by the Campus Christian Fellowship. Over 100 pounds of canned goods was contributed within one hour. These foods were delivered to the Roseland Christian Ministries Center in Chicago.

Calvin enrollment increases

Opening fall enrollment at Calvin College is 4,022. This is an increase of 47 students over last year. In addition, there are 60 visitors in 23 different classes. Canadian student enrollment at Calvin College is 324, an increase of 24 over last year. Opening fall enrollment at Calvin Seminary is 210.

GIFTS

Give to your church agencies and independent charities through
— a trust agreement
— a life annuity
— life insurances
— your will
— an endowment gift

Have you thought about it? Would you like an explanation and information about these possibilities?

For a no-obligation, free-of-charge explanation contact:

CSS

Christian Stewardship Services
455 Spadina Ave., #210
TORONTO M5S 2G8
(416) 598-2181

Name _____

Address _____

_____

Phone _____

Christian Winterfest 1980

For Christian Young Adults, 20 and over

Gravenhurst, Ont.
February 8, 9, 10, 11.

from $99.50, including food and lodging (M.A.P.)

— Christian fellowship — fun in the snow — exquisite dining. Live theatre — worship. Strictly first class, ask any who went last year.

For Brochures and Registration Forms:

Name: _____

Address: _____

Quantity of Brochures requested _____

Mail to: Winterfest 1980
P.O. Box 511
Belleville, Ont. K8N 5B2.

— Sponsored by Vision '74 Inc., a non-profit foundation. —

The Lambton Christian High School Membership Committee

wishes all the people who supported Lambton Christian Highschool in the past year
A blessed Christmas and God's continued guidance throughout the New Year

LET'S PLAY CHESS

Editor: Pete Layer

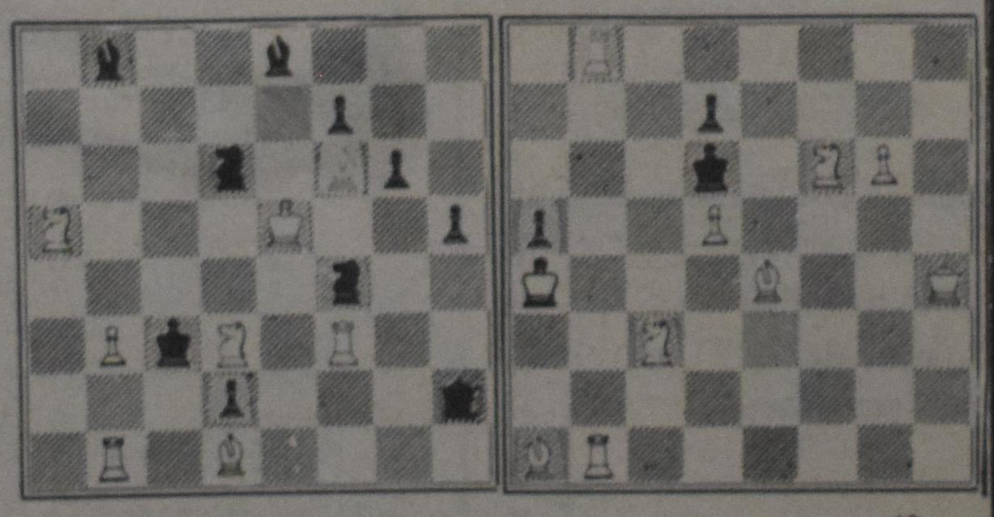
Second series of problems in December

#811

T.R. Dawson, England, 1948
10

#812

W.J.G. Mees, Holland, 1965
3



8 3-mover 3 pts.

10 2-mover 2 pts.

Notes:

1. Both authors have used discovered checks with Queen, Bishop and Knights in these problems. The results are quite different as you will see.
2. Please indicate the Key, threat and all variations for the three-mover, #811, and the Key and threat, if any, for #812.
3. The deadline for sending in solutions to the December problems #809-812 is Jan. 20, 1980 for those who live in Ontario and Jan. 25, 1980 for those who do not.

CALENDAR OF EVENTS

Jan. 18-20 Marriage Enrichment Weekend, Salem Christian Counselling Clinic at Canterbury Hills Conference Centre, Ancaster, Ontario. Leader: Dr. Donald W. Moncrieff.

Feb. 8-11 Christian Winterfest for Christian young adults, Gravenhurst, Ont.

The Brampton Christian Choral Society "Praise the Lord," director Mr. W. Hoekstra, will perform "The World's Redeemer," **Dec. 21**: 8 p.m., Springdale Chr. Ref. Church; **Dec. 23**: 8 p.m., Second Chr. Ref. Church, Brampton.

NEXT ISSUE

Dated	Mailed	Deadline for classified ads	Deadline for all other advertising
Fri. Dec. 21	Wed. Dec. 19	Mon. Dec. 17-10a.m.	Fri. Dec. 14-10a.m.
Fri. Dec. 28	NO ISSUE THIS WEEK		
Fri. Jan 4	Wed. Dec. 19	Mon. Dec. 17-10a.m.	Fri. Dec. 14-10a.m.

Salem Christian Mental Health Association

is holding another
MARRIAGE ENRICHMENT WEEKEND
on
January 18 — 20, 1980
Canterbury Hills Conference Centre,
Ancaster, Ontario
improve and further enrich
your marital relationship
Accommodation and meals
Church services on premises
Register before January 11th, 1980

Cost: $55.00 for Salem members or
$70.00 for non-members

Mr. & Mrs. .....
Address .....
.....
Postal Code ..... Telephone .....

Mail to: Salem Christian Counseling Clinic
26 Burnett Avenue, Willowdale M2N 1V1

smoke less
smoke better
smoke Ritmeester

Ritmeester cigars
Holland

Books

Counselling

Placing the problem child in proper perspective

Parents in Pain: A Book of Comfort and Counsel by John White; published by Intervarsity Press, Don Mills, Ont., 1979; 244 pages; price: $6.25. Reviewed by H.C. Van Dooren, Burlington, Ontario.

Dr. White, a Christian psychiatrist, teaches and counsels in the Winnipeg area. His is a parent, who, judging by the intimate style of his writing, seems to have firsthand experience with the sense of failure of parents who see their children take the wrong turn in life.

Dr. White sympathizes with parents who are bewildered by what is happening to their children. He hints at the fact that the impact is more acute with christian parents because of the notion that Christians are mostly immune to serious problems with their children. Hence, if there is something wrong with the child, there must be something lacking in the parents.

The author challenges this form of "determinism," and goes further by offering a careful exegesis of Proverbs 22:6 to argue that the godliest and wisest parents can never guarantee wisdom or godliness in their children.

Dr. White is also concerned that parents in pain, often seek to manipulate the will of God, or by resorting to the latest psychological techniques for manipulating their child's behaviour at the expense of understanding his uniqueness.

The book is divided into three parts. Part one considers how child rearing has become such a complex task in this day and age. Part two centres on parent-child relationships, an area where mistrust and severe conflict has caused an intolerable situation and where outside help may be needed. The third part amplified the theme "that as Christians, we are called not to do what works, but to do what is right. We are to follow the biblical injunctions not to pretend we own our children, but to discipline them and pray for them despite what we may consider to be undesirable results" (page 16).

My appreciation for this book is increased by the author's excellent use of biblical references, and his underlying desire to be truly biblical. This often seems to be a difficult task for people in Dr. White's position who often end up browbeating their readers with their own pet theories, liberally spiced with platitudes and a sprinkling of Bible texts. Instead, he approaches the topic with great humility and declares, time and again, that he does not have all the answers.

I was intrigued by the chapter on professional help and admired the author's courage in challenging the idea that the best counsellor is a christian counsellor. Dr. White contends that God can use non-Christians to assist us, and he places a lot of emphasis on experience over qualifications. He would have us choose a competent and experienced non-Christian over an inexperienced Christian counsellor. The boldness of this statement is somewhat softened by the author's belief that we must not fall into the trap of limiting God, and that we should allow for help to come from unexpected sources. for "Elijah was fed and sheltered first by a starving widow and later by ravens" (page 144).

While parents may be confused and even offended by White's endorsement of counsellors outside the Church, they cannot help but be impressed by the soundness of many of his other comments. One good example is white's discussion of the meaning of punishment and discipline, and the significance of true mercy in the relationship between a parent and a child.

In contrast to other writers, White is very wary of embracing certain techniques or programs just because they work, and several times he makes the comment that we are to do what is right — not what works. What is "right" is defined as being aware of God's Will through a thorough understanding of His word, and a good understanding of our *responsibilities and* limitations as parents.

Despite some weaknesses, this book is recommended for parents, but especially for parents with teenagers who show signs of straying. Perhaps by reading a book like this more parents will be less reluctant to come out of the woodwork and seek each other out in sharing their pain. Or do we still pretend that drugs, alcohol abuse, troubles with the law, are not making inroads among our young people?

Fiction

The way they were: recollections of the Prairie years

Children of My Heart by Gabrielle Roy (**Ces enfants de ma vie**; original title); Translated by Alan Brown. Published by McClelland & Stewart. $12.95 hardbound; 171 pp. Reviewed by Anne Hutten, Kentville, N.S.

Any reader with a heart will respond to the stories told by this well-known French-Canadian author, winner of the Governor-General's Award for fiction. Gabrielle Roy digs deeply into her memories as a young school teacher during the hungry thirties. Set in the prairies, the book's segments deal with such individual students as little Clair. This youngster would work as if his life depended on it, all for a smile from the teacher he adored. Roy describes his infinite sadness at not being able to give her a Christmas gift while all the other students come in with presents ranging from roses, and chocolates to slippers; and his joy at finally being able to give her a fine linen handkerchief, saved for years by his widowed mother.

There is Nil, the "nightingale" of the school, who sings endlessly and without self-consciousness both for the students and for residents of a senior citizens home. There are the Demetrioff tribe, one in every grade, all of them equally unwilling or unable to learn, but passed on from teacher to teacher just to move them along. There is Andre, burdened down at his very young age by the care of an invalid mother and his five-year-old brother; cares which replace homework with cooking, cleaning and keeping the woodstove burning. The teacher's hopes for him, with his quick mind, fade toward the story's end, with economic need clearly winning over educational goals.

Part 3 of this book is actually a separate novelette, and was used as such in a recent **Reader's Digest** issue. Here we read about the wild halfbreed Mederic, independent and self-willed at fourteen, causing his teacher, older by only four years, many a heartache. The real story begins as the relationship between teacher and pupil deepens. We understand that the boy with the violet eyes has fallen utterly in love with his teacher who is a head shorter than he. Mederic's alcoholic father only serves to put pressure on his son, suggesting he wait for the schoolteacher rather than making time with the local girls.

The two young people become true friends until the teacher realizes the depth of his agony over her; she then severs the cords quite deliberately while still attempting to steer him towards a more responsible way of life.

Yet the question is left with the reader: just what is responsibility? What should have been seen as the proper goals for these students? Roy leaves us with no firm conviction other than the state of deprivation in which many children of that era grew up. Basically this is a book of nostalgia, of reminiscences, evoking strong moods in the reader but without fostering any hope. This gifted writer appears not to have any of the answers for which we search.

Christian Marriage Contact Bureau

Through our services many people have been successful in finding a marriage partner.
For more information, please write to:

P.O. Box 488
Willowdale, Ont.
M2N 5T2

Salem is a community project

Together we must offer professional service to adults, youth and children.

If you need help, call the Clinics: (416) 223-7177
Toronto
(416) 688-1144
St. Catharines
(705) 726-3878
Barrie

Salem needs your support. Please become a member by sending **$15.00** *to: Salem Mental Health Assoc. Inc. c/o Rev. A. Beukema, secr. R.R. #8, London, Ont. N6A 4C3*

Salem

Advertise in C.C.
It gives results!

THE
Family Christian Bookstore

750 Guelph Line, (opposite Burlington Mall),
Burlington, Ontario L7R 3N5

Phone: (416) 637-9151 — Thurs. and Fri. till 9 p.m.

An early reminder of our annual JANUARY SALE (Sat., Dec. 29 until Sat., Jan. 12). As usual: hundreds and hundreds of brand-new books at half price. Many bestsellers will be drastically reduced: just to reduce inventory. What will be included is the annual BIG surprise for you, but ALSO for us, See you!

Wishing you a joyous Christmas and a Happy New Year.

Gerry Denbok, owner
Mrs. I. Klaassens, manager

Song books and poems

English poems

Eavey, B.	**Inspiring poems**	2.00
Huntley, W.	**Homespun poems 2, 3, 4** — original and inspiring	1.10

Dutch poems
(Rijke Bijbelse gedichten voor vandaag (ontroerend mooi)

Benschop, N.	**Een open hand naar de hemel**	4.25
	Een boom in de wind	4.25
	Een vlinder van God	4.25
	Gouddraad uit vlas	4.25
	Geloof je dat nog?	5.00
	Wit als sneeuw	4.25
Buskes, J.J.	**Gedichten, die mij vergezellen**	4.75
Eyskes	**Een fluit van riet**	4.95
	Dit is mijn troost	4.95
	Als glas in de zon	4.95
	De gouden horizon	4.95
Lambregts, C.	**Onderweg opgetekend**	5.95
Waals, J. v.d.	**De mooiste gedichten van J.v.d. Waals**	5.50

Songbooks

Worp Psalmen	21.50
New Christian Hymnal (English)	6.95
Kun je nog zingen, zing dan mee	13.95
Zangbundel Joh. de Heer met muziek	23.75
Zangbundel Joh. de Heer alleen woorden	5.95
Children's Hymnbook	6.95
Koraalboek S. Landman	26.50
Hymnal for Boys and Girls (Songspiraten)	2.75
Canada sings	2.00

Speelmans Bookhouse Ltd.
351 Albion Rd., Rexdale, Ont. M9W 3P3.
Tel: 741-6563 (ask for catalogue)

Help us raise $35,000.00 for Christian Textbooks

A Foundation supporting the cost of curriculum work of CSI in Canada used by your local Christian school. Your contributions are tax deductible.

There are three ways you can give to the Foundation:

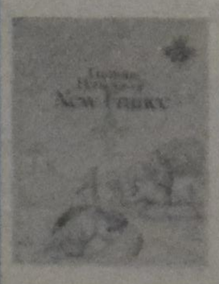
1. **GENERAL FUND**
We use your money for immediate curriculum grants to CSI and operational CCEF expenses.

2. **TRUST FUND**
Your funds are set aside in the Capital Trust Fund; only the investment income generated by this Fund is used for the General Fund purpose.

3. **YOUR WILL**
You can remember the Foundation (CCEF Inc.) in your will.

SOME RECENT CSI PROJECTS FUNDED BY CANADIAN CHRISTIAN EDUCATION FOUNDATION, INC.

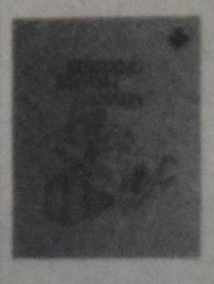
A DIFFICULT JOURNEY
Grades 5 - 6



FAMOUS PERSONS OF NEW FRANCE
Grades 5 - 6

MAKERS OF BRITISH CANCADA
Grades 5 - 6

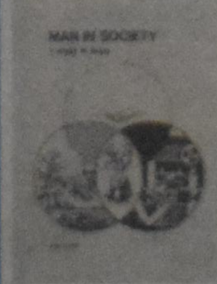
NEW FRANCE
Grades 7 - 8



BUILDING BRITISH CANADA
Grades 7 - 9

FORGING A NATION
Grades 7 - 8

TO FIND A BETTER LIFE
Grades 9 - 12



MAN IN SOCIETY
Grades 9 - 12

GUIDE FOR TEACHING CHURCH HISTORY
Grades 9 - 12

REVELATION-RESPONSE BIBLE TEACHING
Grades Kindergarten - 9

FOR MORE INFORMATION
AND FREE BROCHURES WRITE OR CALL

CANADIAN CHRISTIAN EDUCATION FOUNDATION, INC.

FRED R. VANDER VELDE, Executive Director
2389 ST. FRANCES DRIVE, BURLINGTON, ONTARIO, CANADA L7P 1V3
TELEPHONE (416) 637-3694

19 75